National Anti-Slavery Standard.

VOL. XVI. NO. 25. NEW YORK, SATURDAY, NOVEMBER 10, 1855. WHOLE NO. 805.

National Anti-Slavery Standard.

PUBLISHED WEEKLY, ON SATURDAY,

AT TWO DOLLARS PER ANNUM,

BY THE

AMERICAN ANTI-SLAVERY SOCIETY,

At its Office, 138 *Nassau St., New York*,

AND AT THE OFFICE OF THE

PENNSYLVANIA ANTI-SLAVERY SOCIETY,

31 *North Fifth St., Philadelphia.*

Advertisements inserted at $1 per square for the first insertion, and 25 cents for every subsequent one. For advertisements less than a square, 50 cents for each insertion.

Pro-Slavery.

THE APOSTLE OF SQUATTER SOVEREIGNTY IN KANSAS—LETTER FROM ATCHISON.

From The Charleston Mercury.

THE CAUSE OF KANSAS THE CAUSE OF THE SOUTH.—Among the list of letters, which we publish this morning, in relation to the recent brilliant celebration at King's Mountain, will be found one from the Hon. D. R. Atchison, of Missouri, which will be read with peculiar interest. It rings in every line of the fierce battle which has, for almost a year past, been waging between "fanatical hirelings" and noble champions of the South. It speaks of trials met, and trials still to come, in which, though every nerve be tested, there will be no yielding; for "the cause of Kansas is the cause of the South." What an example to the whole South have these "border ruffians" given of the true and only spirit in which aggression is to be met and mastered? And veriily do they stand forth in withering contrast with that pitiful brood of meek men who have so long cursed and dishonoured the South.

But there is, in Mr. Atchison's letter, a tone of bitter, but just, rebuke of the indifference with which the South has looked on this critical contest in Kansas. We say just, for what really have we done, more than to toast and applaud the Missourians? Have we sent them any organized aid? Have we moved in this matter as though it were, as it really is, the greatest and most practical question of the day to us? Have we not left brave Atchison and his men to contend single-handed and alone with the united powers of Abolition at the North, and Benton Free-Soilism in his own State? While Abolition has organized societies, held conventions, raised thousands of dollars, aroused public sentiment and sectional ambition and sent forth its "trained bands" to do its bidding in the fair fields of Kansas, we have been passive—tamely, indifferently passive. Our friends, the friends of the South, have been compelled to look with a pain, saved from despair only by the assurances of their own courageous hearts, upon the still increasing ranks of the aggressor, while their own strength was but casually recruited.

Yet we fear not for the result; and soon the question will be removed from Kansas to Congress, there to stand or fall, with the representatives of the South. The House of Representatives will have to decide between Reeder and Whitfield—between slavery and abolition; and upon its decision the future fate of Kansas is nearly suspended. Thus, in spite of compromises, and repeals, and party platforms, anti-slavery still invades the councils of the nation. The struggle will be fierce, and with immense odds against us. Nothing will avail the South, in her minority position, but concert and the most determined spirit. Let Southern Representatives bear this in mind. Let them remember how much of the battle is already won, and what may be lost by their unworthiness. But, above all, let them remember that the eyes of a whole people are upon them, eagerly watching how they bear themselves in the fight. Meanwhile, let the people of the South press forward in aid of the Missourians, and evince, by acts, their sympathy and interest in the cause. We are glad to be able to state that Charleston has recently sent forth two young and enterprising sons for the patriotic work.

FROM HON. D. R. ATCHISON.

PLATTE CITY, MO., Sept. 12, 1855.

GENTLEMEN: Your letter of invitation, requesting my attendance at the celebration of the battle of King's Mountain, has been received. It will be altogether inconvenient for me to be present on that occasion. I have certain duties, both private and public, to discharge at home. The battle of King's Mountain was fought by the Whigs under the lead of Campbell, McDowell, Shelby, Sevier and Williams, against the Tories under the gallant Ferguson. We have a similar foe to encounter in Kansas, on the first Monday in October next. The "border ruffians," such as fought with McDowell, Shelby, &c., on the one hand, and the Abolitionists, such men as fought with Ferguson, on the other. We (the "border ruffians") have the whole power of the Northern States to contend with, single-handed and alone, without assistance and almost without sympathy from any quarter; yet we are undismayed. Thus have we been victorious; and, with the help of God, we will continue to conquer.

Gentlemen, I thank you for the kind expression in the concluding paragraph of your letter—"three cheers for Atchison and Kansas!" I have read this paragraph to sundry of the "border ruffians," and their eyes sparkle, their arms are nerved. We have been acting on the defensive altogether; the contest with us is one of life and death, and it will be so with you and your institution if we fail. Atchison, Stringfellow, and the "border ruffians" of Missouri, fills a column of each Abolition paper published in the North; abuse most foul and falsehood unblushing is poured out upon us, and yet we have no advocate in the Southern press; and yet we received no assistance from the Southern States. But the time will shortly come when that assistance must and will be rendered; the stake the "border ruffians" are playing for is a mighty one. If Kansas is abolitionized, Missouri ceases to be a slave State, and New Mexico becomes a free State; California remains a free State; but if we secure Kansas as a slave State, Missouri is secure; New Mexico and Southern California, if not all of it, becomes a slave State; in a word, the prosperity or the ruin of the whole South depends on the Kansas struggle.

Your obedient servant, D. R. ATCHISON.

Messrs. W. B. Wilson, Jno. D. Miller, and Sam'l W. Melton, Committee of Invitation.

SLAVERY DEFENDED FROM THE BIBLE.

[Among those who participated in the debate which recently occurred in the General Synod of the Reformed Dutch Church, upon the question of admitting the North Carolina Classis to membership therein, there were several "men of the pulpit" who, in the words of WHITTIER,

"Sought out, for Slavery's hour of need,
Some fitting text of Sacred Writ,
Giving to Heaven the credit of a deed
Which shames the nether pit";

but of the whole number no one so well deserves the palm as he whose speech was thus reported in *The Tribune*.—EDS. STANDARD.]

THE Rev. S. B. Howe, of New Brunswick, then commenced an argument to show that slavery was not sinful. Commencing with the sixth chapter of Timothy, he enlarged upon the first five verses at great length. He was quite certain that "servants" in that chapter meant slaves. He said that sufficient importance had not been attached to the strength of the expression which was, "as many slaves as are under the yoke." It was quite possible, he said, that there were some false teachers in the early days of Christianity, who asserted that because no Jew was permitted to be a slave for life, so ought no Christian; the Apostle, in his remarks to believing slaveholders, did not command them to liberate their slaves. The reverend gentleman then turned his attention to Abraham, who, he said, was a slaveholder, and, indeed, at one time owned 318 slaves. Still, God made the covenant with him—that covenant which, alienated by the Jews in the crucifixion of Christ, had descended to the visible Church, of which they were a portion. Christ had pictured the happiness of heaven as consisting in lying in Abraham's bosom, and he hoped that he might lie in the bosom of that slaveholder. In the early days of Christianity, slaves, when they belonged to Pagan masters, were taught the obligations of the word of God to serve their masters. If their masters were Christians, they were obliged to furnish the master's testimony to their fidelity before they could be baptized. The tenth commandment was then quoted to prove that men servants and maid servants stood on precisely the same footing as other chattels enumerated in that commandment, viz., wives, oxen and asses. This, he said, forbade not only depriving a man of property which the law of the land secured to him, but even the secret thought of so doing. This struck communism and socialism down into the dust. It taught us that there were rights of property, that there were masters, and that there were slaves. This distinction of property lay at the foundation of civilization. Christ had not sent forth spiritual knight errants to convert the world with force and bloodshed; that was left to Mohammed. The next argument he derived from the ceremonial law. The Israelites were commanded to eat the Passover with their servants—"every man's servant that is bought with his money"—after they had circumcised them. This law was given, too, when they had been but a year in the wilderness, were poor, and probably had no slaves. It was singular thus to see the provisions which God had made for future slavery. The objection that the new dispensation had abolished all this was of no avail, since Christ had, in many instances, held fellowship with slaveholders. He cited the parables of the unmerciful servant, the unprofitable servant, and the story of the centurion. The apostles followed his example. Mr. How then brought up the cases of two fugitive slaves—the well-known and often-quoted case of Onesimus and that of Hagar. The angel of the Lord—he said the original read "the angel Jehovah"—commanded her to go back to Sarah, her mistress. Slavery was a penal effect of the fall, and would be done away by the gradual spread of the gospel. If it were abolished to-morrow, it would only let loose a multitude of ignorant men to follow their wicked desires. Noah brought the same wicked temper out of the ark which he carried into it. It was said that the golden rule would abolish slavery, but to do that it must be changed so as to read, "Whatsoever others would that ye should do to them, do ye even so to them." How would this apply to a juryman and a murderer? The influence of the gospel was seen in the conduct of the first Christian emperor, Constantine, who abolished the punishment of slaves with death by crucifixion, and made their manumission easy, when before it was difficult and expensive. The speaker showed that the influence of the gospel is the same now, by quoting from *The Southern Presbyterian Review*, which advocated the instruction and elevation of slaves—and this in South Carolina. If it be sinful to hold church fellowship with the churches of this Classis, it was equally so to hold civil connection with them, and they must dissolve the Union; and what American desired this? Mr. How proceeded to depict the horrors of the civil war which would follow a dissolution of the Union.

THE WILLIAMSON CASE.

From The Philadelphia Ledger.

THE efforts made to mislead the public, in reference to this case, are as injurious to the supremacy of the law as they are fatal to the prisoner himself. It has been Passmore Williamson's misfortune to have been made the tool of politicians, who have clamoured in his behalf for their own purposes, but who never cared for his sufferings, and who, now that their ends are served, have left him selfishly to his fate.

If the prisoner will listen to those who are his true friends, he will take the course pointed out to him by the Court. It is the only one which can ever liberate him from the commitment for contempt, as candid professional advisers have told him, doubtless, from the first. His late petition took no notice of what is well known to be the true issue in the case, which is *how far he had a legal right* to interfere between the negroes and Col. Wheeler. His return to the habeas corpus evaded this point, and thus prevented the Court from either adjudicating this question or dismissing the case for want of jurisdiction. For this, which was plainly a contempt, he was committed, and he has never since, in all his motions before the Court, petitions, &c., retreated from this false and wrongful position.

Consequently he still stands in a defiant attitude to the courts of law, and will until he remedies his error, or, in technical language, "purges himself of his contempt." To do this is quite easy, as the order of the Court shows. Let him tell the whole story, from the first, and not from the moment he parted from the negroes at the cab, when his direct influence over them ceased. He told Col. Wheeler, at the boat, that he was responsible for what he did. Why does he not meet the question of responsibility? We cannot go to the length that Judge Kane goes, and say that Pennsylvania cannot free slaves *in transitu* on her soil; but we only echo the opinion of many eminent jurists in asserting that it is not clear the act of 1847 does so free them. If Mr. W. had not made an evasive return, this issue might have come up for argument, provided the Court, on a full hearing, had considered it had jurisdiction of the matter. But the contumacious attitude of Mr. W. prevented this, still prevents it, and will prevent it till he makes a purgation, and consents to answer such interrogatories as the Court may propound.

If this case had nothing to do with slavery, there would be a universal agreement that Mr. W. was in the wrong. In any other case, if a respondent had defied or evaded the writ of the Court, his commitment for contempt would have been regarded, by all, as simply a necessary vindication of the law. If Mr. W. will now answer, as he ought at first, the slavery question will come up, and he will stand on comparatively strong ground.

Selections.

SPEECH OF REV. THEODORE PARKER

At the Celebration of the Twentieth Anniversary of the Boston Mob of Oct. 21, 1835.

MR. CHAIRMAN: It is very few words I shall speak on this occasion; I do not consider myself entitled or worthy to say more. When you, and Mr. GARRISON, and others, were men, and playing a manly part here twenty years ago, and these women were playing the part, not of "mothers in Israel," but, what is a great deal better, of women, of mothers in New England, I was what I may call a boy, a young man, in the Theological School, studying for my profession. I very well remember the 21st of October, 1835. At that time, I was occupied chiefly in theological and metaphysical abstractions, which are now-a-days coming out in the prayers I offer, in the sermons I preach, in the life I try to lead. I was then laying the foundation for what I am now trying to establish in works.

I very well remember the event of this day. Wholly unexpected it was to me; for I was so lost in Hebrew, and Grecian, and German metaphysics, that I did not duly read the *Daily Advertiser* or the *Commercial Gazette*, and had not even heard of Mr. Benjamin F. Hallett. Since that time, I have had occasion to make the acquaintance of that gentleman.

I came into Boston that day, and spent the evening with some of the most respectable inhabitants of the town—respectable for their descent, respectable for their riches, and still more respectable for the social standing which made them looked up to. There were four of them present. I do not mention their names, which none here will detect. There was but one opinion among all four, and that was in commendation of the deed done. They did not exactly commend the mob; or approve of the means; they commended the end that was arrived at and accomplished, and thought, on the whole, the mob was a very good thing, and that Mr. JACKSON, and Mr. GARRISON, and these noble ladies (Mrs. SOUTHWICK and Miss SARGENT), had deserved it all. They represented the sentiment of the "men of property and standing" in Boston at that time. They were the respectabilities of Boston. They have not altered their mind, I think, to this day, or at least two of the same men so loved the Fugitive Slave Bill that they went publicly and thanked Mr. Eliot for his vote in its support, and one of them wrote in the *Daily Advertiser* in support of the bill.

Allusion has been made to the early Christians. Mr. SAMUEL J. MAY once wanted to go and preach Anti-Slavery in the town of Taunton, and asked the Unitarian minister if he could have his church. "Yes," said the minister. He went to the Unitarian minister's house to stop, and he asked him—"Perhaps you will open the meeting with prayer, and other services?" "I shall be very glad to, and I will read some Scripture, if you will allow me." So the minister went to the meeting, and "made a prayer," praying against the Abolitionists with might and main—it was not much might nor much main—and then (for the Goddess of Vengeance never sleeps) he read from the Bible some passages representing the conduct of the old prophets and Christian apostles; and what made it still more touching and practical, he took this passage out of the book of Acts, "These that have turned the world upside down have come hither also." Thereupon he stopped. Mr. May, with that face which is a benediction anywhere, and that voice which seems to have been created to utter the beatitudes which his heart always conceives, said to the audience, "Men and women, brothers and sisters, you hear what your minister has said to you. He has ended by saying, 'These that have turned the world upside down have come hither also.' *So we have!* Who was it 'that turned the world upside down,' and who were thus alluded to? It was Peter, it was Paul, it was James, it was John. It was the men who wandered about in sheepskins and goatskins, of whom the world was not worthy. They turned the world upside down, because it was wrong side up before. And we have come here to do just the same thing over. I thank him for his Scripture."

How idle it seems, at this day, to undertake to put down truth by mobs! Violence!—it is an argument to this poor flesh; it is no argument to a man's mind, to his conscience, or his heart, or his soul. And least of all is violence, persecution, of any avail to a New England man or a New England woman, who has a whole file of Puritan fathers and mothers, reaching back beyond the reign of Bloody Mary.

There were two great books which our fathers were bred on. One was the Bible; and though I am no worshipper of the Bible, I must say, that whatever high praise be bestowed on Roman eloquence and Roman law, or on Grecian art, philosophy and poetry, none of them ever came from such a deep of manly heroism as those old Hebrew Prophets, Psalmists and Apostles spoke out of and spoke into. And a community which took the Bible for its one book, wept over it in sorrow, rejoiced over it in delight, prayed over it, and almost worshipped it—and that at a time, too, when priest and king forbid—would be likely to have some heroes among its sons and daughters. That we might depend upon—for the Bible does not lack spunk—depend upon it. If the Puritans did not take the Love of the New Testament, they did take the sternness, the unconquerable courage, that flamed in the Old Testament and in the New. That was the first book.

The other was a kindred work; it was Fox's History of the Martyrs. Mr. Fox was a noble man, who lived three hundred years ago, who, with unaccountable industry and untiring patience, ransacked all history to find out the story of men who had resisted the majority of the Christian Church, been wise and religious in advance of the clergy of their day, and suffered in consequence. There are three volumes of this history—very small type and very long pages; every one of them contains more matter than all six of Mr. Bancroft's History. That was the "*profane* literature" of our fathers, with whom the Bible was their *sacred* literature.

Now, it must not be supposed that a *mob* is much of an argument with men and women whose pillows were stuffed with Old Testament prophets, and whose cradle quilt was made of Fox's Martyrs. This mob of '35 was only fanning the flame; and every other mob was only fanning the flame. One of the fathers of New England, said—I do not give his words, but his idea—When the ungodly are nearest to their hopes, the godly man is furthest from his fears. And I put it to these friends behind me, if they were ever further from their fears than twenty years ago this day? The woman who presided at that meeting, who would not listen to the Mayor's cowardly counsel, and those who were associated with her—why, "when the ungodly were nearest to their hopes, they, the godly, were furthest from their fears."

There were two different spirits present here on that day. One was outside, howling and yelling in the mob; the other was on the inside. The outside, it was the slave spirit. It is represented by two powers now—one, the Slave Power of the South; the other, the Money Power of the North. They had struck hands long ago. Their hands were joined in mutual insurance; they have not separated since. The Money Power of Boston is on the same side with the Slave Power of Richmond and Alexandria.

Since that day, see what triumphs have been made by the Slave Power. Then we had, at most, two and a half millions of slaves; there are three and three-quarters in the United States to-day. Since that day, see what has been done. Arkansas has been made a slave State; Mississippi a slave State; Alabama a slave State; Texas has been annexed as a slave State; the Mexican war has been fought in aid of the Slave Power; Utah and New Mexico have been made slave territory; slavery has been carried into California, and exists there at this day, on sufferance, by the common law, though it is forbidden by the Constitution. We have passed the Fugitive Slave bill; eight-and-twenty men have been returned into slavery from Pennsylvania in a single year, and two from Boston. The family to which Mr. Phillips alluded had commenced their service of the Slave Power four years before the mob. In 1832, when Mr. SAMUEL SEWALL, whose office is under our feet, asked the Supreme Court of Massachusetts not to allow a slave-owner from Cuba to take his slave back, one of that same family, Mr. CHARLES P. CURTIS, asked the Court to deliver him up; and the Court said, "Yes; let the slaveholder have his victim," and he took him.

I say that the Slave Power of the South, allied with the Money Power of the North, has made stupendous strides since that time; and just now it has marched into Kansas and Nebraska, and carries the ballot-box at the point of the bayonet, and puts down freedom with the edge of the sword. In Pennsylvania, you know what has been done and is doing. The mob of 1835 is now organized, and has the forms of law on its side. Mayor Bigelow and Marshal Tukey in 1851, Dr. Smith and Apothecary Edmands in 1854, they are the mob of 1835, in an official dress.

You see what strides have been taken by the Power outside. But the Power inside has not been inactive. How immensely it has grown! Mr. PHILLIPS said it had the press on its side—though the *Daily Advertiser* had not changed. The *Advertiser* is one of my pets. Let me quote something—it is very brief, and is *not* so dull as its editorials now are, demonstrating the existence of the Whig party—which was published in that paper Oct. 22, 1835—the day after the mob:

"As far as we had an opportunity of observing [for it appears the *Advertiser* was himself present] the deportment of the great number of persons assembled there appeared to be a strong desire that no act of violence should be committed, any further than was necessary to prevent the lamentors of discord from addressing a public meeting, which the active portion of the crowd were determined at all hazards to do. If those who call these useless meetings have not regard enough for the public quiet to avoid the summoning of another assemblage of this kind, we trust that the proper authorities will take care that they are bound over to keep the peace. When women turn reformers, and become so blinded by their zeal that they cannot perceive that they are persisting in most useless and dangerous measure against the universal and clearly expressed sentiment of the public, it is incumbent on the officers of the law to step in, and preserve the public peace [by forbidding women to 'assemble and meet together'] and not wait until continued provocation shall have led to lawless violence."

Such was the *Daily Advertiser's* opinion of a mob which attacked a body of women. It was a pro-slavery mob and so must be defended. But listen a moment to the words of this venerable authority op Monday, the 17th day of February, 1851. He is discoursing on the rescue of Shadrack, which took place on the preceding Saturday:

"The rescue by violence [six unarmed black men] of a fugitive slave in this city on Saturday, while he was in a Court of Justice [i. e. in the same room with George T. Curtis, Fugitive Slave bill commissioner], in the custody of an officer of the law [to-wit, the celebrated Marshal Riley], as related in another column of this paper, will naturally suggest to the Legislature, now in session, the propriety of repealing the act passed in 1843, called 'an act further to protect personal liberty.' It must be very obvious that the maintenance of such a law as this [act to protect 'personal liberty'] among the Statutes of Massachusetts tends to encourage a violation of the Constitution and a resistance of the laws of the United States.

"We trust that the repetition of such an outrage [the deliverance of an innocent man from the hands of a kidnapper] at noonday, in the heart of our city, by which the laws are treated with derision, will awaken our citizens to the necessity of some measures, if not to relieve us from the disgrace of such proceedings, at least for the protection of life and property," &c., &c. —

You see by that first extract how the *Advertiser* felt the day after the mob. It wanted these men, FRANCIS JACKSON and WM. LLOYD GARRISON, and these women, Mrs. SOUTHWICK and Miss SARGENT, bound over to keep peace—never to utter a word against the great crime of America. FRANCIS JACKSON held a meeting in his own house, and came to a different conclusion. It would have taken several Mayors to have made him keep the peace after that sort!

Since this day, twenty-one years, what a step! See all these parties coming up into power—the Free Soil party, the Republican party—which are only the wings of the great Anti-Slavery party which is to be, and will command the continent. Just now, it is very plain that the only question before the people, at the next national election, will be, Shall the Slave Power possess the Presidential office, or shall the Power of Freedom possess it? I say, there is to be only one question before the people, and that is the question.

In my mind, there is no doubt how this is to terminate, at last. The Anti-Slavery cause is a very sad one to look back upon, as Mr. PHILLIPS said. But so is the history of every great reform. Look at the American Revolution—what a sad history it is! Washington fleeing through the Jerseys, his army miserably clad and without shoes, marking the ground with their blood wherever they set their feet! What a sad history is that of General Washington over there at Cambridge, when Boston was filled with red coats! Here lay a powerful and well-furnished army within an hour's march; at one time, he had not three rounds of powder and ball for each man! The history is very sad; the thing itself is not so sad. Let us look about us, and see what honour and praise is given to the heroism of the Christian martyrs, who faced persecution and death with unfaltering courage, and see what triumph there is for us, whenever we will—

"If, beating back our thronging fears,
By faith alone our march we keep."

The God of earth and heaven is on our side. There is no attribute of Omnipotence that does not take part with us; and what seems distant, we can bring near whenever we will. We honour these women for their heroic bearing in the hour of danger. It is not the first time in our history that women have stood for the right when men have shrunk back in fear. When the question was brought before the twelve Judges of England as to the right of King Charles the First to levy ship money, ten out of the twelve said, "O, yes, he has a perfect right; it is perfectly legal." Everybody knew it was utterly illegal; there was not a barrister in all England who did not know that. One of the other judges had made up his mind to say the same thing; but his wife remonstrated with him against such injustice, and she said—You and I are getting old; for God's sake, let us go into the next world with clean consciences. Doubtless, it will cost you your place—it is of very small consequence. You and I can fare hard, and live cheap and poor, only keep our conscience clean. And the judge yielded. The woman was much the better man of the two. Our own history is full, Fox's Martyrs runs over, with similar stories; and you cannot go into a little New England town, or into this great New England town—you cannot go where the fidelity of woman does not meet you at every step. "When the ungodly are nearest to their hopes, the godly are farthest from their fears." Let us take a lesson from her.

"We see dimly in the distance what is small and what is great,
Slow of faith how weak an arm may turn the iron helm of fate;
But *her* soul is still oracular—amid the market's din
Hear the ominous stern whisper of *that* Delphic soul within."

DIABOLICAL OUTRAGES.

Kansas Correspondence of The St. Louis Democrat.

PARKVILLE, MO., Oct. 18.

I ARRIVED in Parkville shortly after one o'clock yesterday. I intended to stay an hour, and then start for Leavenworth. In walking through the town, a paragraph-hunting, I saw a crowd of about twenty men around the door of Col. Summer's office. The Col. is a Justice of the Peace. Of course, I drew nigh.

"Hillo, Mr. R——," exclaimed a voice from the crowd, "here's an item for you!" It was Mr. Starns of the Southern *Democrat*, the successor of the Parkville *Luminary*. After the usual salutations, he informed me that an Englishman, named Joseph Atkinson, had been arrested by His Honour Judge Lynch, charged with attempting to run off a negro girl, and that the crowd was awaiting the arrival of a witness before deciding how to punish the accused.

I looked into the office to see the tar-and-feathered doomed individual. There were at least fifteen persons in the room, which had the ordinary appearance of a Justice's office, with a green table before the Magistrate's desk, home-made library-case, with sheepskin-bound volumes on its shelves, in one corner; locked closet bureau in another; forms around the room close to the wall; and the usual appearance of unswept offices in general. I scrutinized the faces of every one inside, but signally failed to recognise the prisoner.

Atkinson was pointed out to me. He was sitting on a low form, leaning slightly forward, his legs apart, whirling his cap between them round and round, in his hands. He kept up, also, a very vigorous chewing and expectorating process. But no one would have suspected the critical condition he was placed in from his air or countenance. I never saw a man more apparently unconcerned. He was a fair-complexioned, blue-eyed, firmly knit, rather stupid looking man, and about twenty-five years of age. He is a rope-maker by trade, and had worked near Parkville for five or six weeks past.

It appears that he had tried to induce a negro girl, said to be the property of widow Hoy, but employed by Mr. Dale of this place, to go with him to St. Louis, where he proposed to spend the winter with her and then take her to a free State. The girl agreed to go, but wished him to take coloured couple, friends of hers, along with them. He did not seem to like the proposition, but finally agreed to do so. The day of flight was fixed. The coloured trio's clothes, it is said, were already packed up. They intended to start on Saturday. But the secret came out to the ears of a negro boy owned by Mrs. Hoy—to whom the coloured couple also belonged—and he divulged it to his boss, who immediately got a committee of investigation organized to watch the white man and procure evidence against him from the negroes implicated in the affair. Atkinson's mistress and two others to whom the secret was known—but who had kept it from the "white folks"—were privately whipped and questioned till they confessed all that they knew.

Col. Summers opened the meeting by alluding to the circumstances that had called them together. There was a kind of property in this community, he said, guaranteed to us by the constitution and laws, which must not be tampered with by any one. It was as much property to us as so many dollars and cents—it was our dollars and cents, in fact, and so recognised by the statutes of Missouri, and the Constitution of the United States. Evidence had been obtained against the prisoner, he continued, from negroes, which agreed with his own statement minutely enough to convince the speaker that Atkinson was guilty. What is to be done with him, gentlemen? Shall we merely drive him out of our city, and let him go unpunished? I'm opposed to that course, gentlemen, for one. I would like this meeting to decide what to do with him.

Major Jesse Summers was next called. Not having resided very long among them, he said, he had not wished to appear prominently in this matter; but, as his opinion on this subject was expected, he thought, if all the committee was satisfied that the person arrested was guilty of this crime, of which he had no doubt himself, they ought to give him a coat of tar and feathers, and let him go.

Mr. Starns called on the committee individually to give their opinions as to the prisoner's guilt. They each declared themselves satisfied that he was guilty. Mr. Starns then said that, as this was an extra-judicial case—not provided for in the statute-book—it devolved on the meeting to say what punishment should be inflicted on the prisoner. The president of the meeting had suggested that he be tarred and feathered and started out of town. The motion was seconded. Those approving it were requested to hold up their hands. Every right hand in the room, except those of two persons (of whom the prisoner was one), was immediately help up. Mr. Starns—The meeting has decided that he be tarred and feathered. Mr. Hughes—"And lighted." Another voice—"Let's hang him; it's too good for him."

Mr. Starns—No, no, gentlemen, tar and feathering is enough on negro evidence. Some persons in the room objected to this reason, and seemed to think that negro evidence, in such cases, was as good as gospel.

Captain Wallace moved that he be given fifty stripes; another person amended by substituting a hundred for fifty; but, by the opposition of Mr. Starns, these motions were not agreed to.

A committee of execution was then appointed, and the meeting adjourned. Some of the committee went for tar, others for a bag of feathers, the rest stood guard before the office door. Tar enough was brought to besmear the entire population of Parkville, and feathers sufficient for at least a dozen coats. "Now," said Captain Wallace to Atkinson, "now, stranger, to save trouble, off with your shirt." With imperturbable coolness, and without opening his lips, the prisoner doffed his linen and flannel. As he wore neither vest nor coat, this ceremony was soon concluded. "He's obedient," said one of the crowd, "it's best for him." "He's got off too d——d easy," said another. "That's a fact," said a third. By this time the prisoner was naked from the loins upward. "Come out here," said Capt. Wallace, "we don't want to smear the floor with tar." Silently and carelessly Atkinson followed him.

Messrs. Bird and Hughes then cut two paddles—sticks about a yard long, and broad at one end—and proceeded slowly (amid the laughter and jests of the crowd, which Atkinson seemed neither to see nor care for) to "lay it on," at least half an inch deep, from the crown of his head to his waist; over his arms, hands, cheeks, brows, hair, arm-pits, ears, back, breast and neck. As he was besmearing Atkinson's cheeks, one of the operators jocularly observed that he was "touching up his whiskers," which, of course, produced great merriment among the crowd. All this while the only outward sign of mental agitation that the prisoner exhibited was an extraordinary activity in chewing and expectorating.

"Guess you've got enough on—put on the feathers," said an idle member of the committee. "You are doing it up brown," said a voice to the operators flatteringly. "Yes, *sur*," said one of the operators, with a laugh, as he took hold of the bag of feathers and threw a handfull on the prisoner's back. "*Pour* them on," suggested a spectator. "No, it's better to put them on in handfulls," said a voice.

Messrs. Bird, Hughes, Boydon and Samuel Johnson then took hold each of the end of two long poles, which they placed so as to form an extempore St. Andrew's Cross. "Sit on there," said one of them, I forget who, to the tarred and feathered person. "Why, they're going to ride him on a rail," said a voice beside me. "Serves the d——d scoundrel right," replied his companion. "He ought to be hanged," rejoined the first voice. "He's very right to do as he's bid," said a person near the prisoner, as Atkinson calmly put his legs over the poles and sat on the part where they joined.

The four citizens named then raised him in the air—placing the end of the poles on their shoulders—and carried him through the street, which was thronged with people, down to the wharf and back.

Just as the grotesque procession, amid shouts of laughter, ironical remarks and other indications of popular opinion, reached the wharf, the steamer Martha Jewett arrived there. I boarded her; and when I landed again found that the procession had changed into several circles of talkers, the poles had disappeared and the prisoner in his gratis habiliments with them. He left Parkville that evening.

From The Kansas Herald of Freedom, Oct. 13.

A letter from our friend John W. Still, son of Dr. A. Still, who resides on the Wakarusa, dated Lebanon, Illinois, Sept. 23d, details another outrageous transaction, for which the pro-slavery ruffians of Missouri are becoming so notorious.

Mr. Still states that he started down the Missouri, on board the Polar Star, from Kansas City, on Tuesday, the 18th ult., in company with his sister and Rev. Wm. C. Clark, of Portsmouth, N. H., a clergyman of the Wesleyan Methodist connection, who had been on a tour of observation in Kansas, spending several weeks in the vicinity of Lawrence, and who was returning to New Hampshire with the view of closing up his business there and returning to Kansas as soon as practicable. On Wednesday morning a discussion sprang up between Mr. Clark and a ruffian calling himself *Childs*, from Independence, Mo., upon Kansas matters and the slavery question. During the conversation, Childs asked Clark what he would do if a black man wanted to marry his daughter. Mr. Clark replied, "I would advise her to reject him; but if she was resolved upon it, and I could not persuade her to the contrary, I suppose I should be compelled to submit to it." Upon this, Childs struck Clark in the face, repeating his blows, while the crew were crying, "Kill him! kill him! kill the God d—d Abolitionist! kill him!!" The prosecuting attorney of Wyandot District, Kansas Territory, was present, and joined in the cry.

After Childs had succeeded in beating Mr. Clark's face all to a pummace, and it was covered with gore, the captain came and commanded the peace, and told Clark he must leave the boat. Being still under way, and breakfast being called, Childs took a seat at the table. A moment after, Mr. Clark came in and took a seat by the side of Childs, when the latter arose, clinching his chair, broke it to pieces over Clark's head. The boat immediately stopped at a wood-yard—name not given—about 160 miles this side of St Louis. The Captain ordered Clark to leave the boat, which he did, without his money being refunded to him; and the last our correspondent saw of him, he was going up the bank, with his carpet sack on one arm and his overcoat on the other, and his face all beat to pieces and bleeding badly.

Mr. Still states that the settlement there was of the most desperate character, and expresses much alarm for Mr. C.'s safety.

Miss Still has written a letter to her father, as the latter informed us on Tuesday, confirming the above statement. In addition to this, a gentleman was in town the other day, who came up the river on the Polar Star, who heard the mate repeatedly boasting of his exploits with the "d—d Abolitionist, whose skull must have been cracked, by the severity of the blow in breaking the chair over his head."

* * * * * * *

The *American Ballot* (Portsmouth, N. H.) has a letter from Mr. Clark, who has returned to Maine prior to going again to Kansas. This letter affirms all that is stated above. It seems that some of them, hearing a conversation upon the capabilities of the negro race and the subject of slavery, between Mr. Clark and other passengers, reported that he was an Abolitionist, &c. Then this occurred in the language of Mr. Clark:

"Just as the stewards were lighting the cabin for the evening, I went out of my room to write a business letter for Kansas. While writing, three men seated themselves beside me, referred in very flattering terms to the discussion of the afternoon, and gave an invitation to lecture that evening before the passengers, on the same subjects, namely: The probable origin of the Indians, the capacity of the negro mind for improvement, and my religious and political views of slavery. Seeing at a glance the impropriety of such a step, though repeatedly urged, I positively refused. Had I been induced to lecture, a Missourian prison would probably have been my doom, as a preacher of insurrection among slaves; for I learned that some of the stewards on board were slaves. One passenger said, in St. Louis, if they could have got the lecture out of the ——— Yankee, they would have fixed him. The evening passed quietly, to all appearance. Next morning, having to resign my seat at the breakfast table to a lady, I walked out of the cabin, on the fore-deck, where some twenty or thirty were discussing the affairs of Kansas, Gov. Reeder's course, &c. After several had given their opinions, of the result of the governor's course, I observed that the safest way would be to wait and see what the result would be. Immediately a man who had been looking intently at me, to whom I had not spoken during the passage, asked what I said. As a matter of courtesy I repeated my words, on which he gave me a blow on my face with his fist. Almost at the same instant a person behind me gave me a blow on my side with a slung shot, almost depriving me of the power of breathing or of self-defence, and during this time of my helplessness my assailant improved the opportunity by beating my face in the most brutal manner. A host of demons, let forth from Milton's hell, could hardly equal in spirit and language those choice spirits that were present, as they yelled: 'Kill the ——— Yankee! the ——— Abolition son of a ———!' I stepped back between the chimney and cabin, so as not to be favoured with a dirk in my back, when the captain of the boat appeared, and, refusing to hear my explanation, ordered me to go to my state-room and be ready to leave the boat at Providence, the next village below. As I was doomed to quit the boat, and not having had my breakfast, I stepped from my state-room to the table for a cup of coffee, where I was again assailed. An attempt was made to strike me with a chair, which I seized with my hands, and in the contest the chair was broken in pieces. The captain now came again, restored order, and renewed his command for me to be ready to leave, still refusing to hear any explanation."

Mr. Clark was obliged to quit the vessel and find his way eastward in another. The conclusion of his letter is worthy of note. Although a clergyman, he ranks the Missouri borderers with wild beasts, to be treated accordingly:

"Should my friends wish to know my present views on peace, I would say: Peace principles are the best for all classes of *men*; but as to wild beasts, or the bipeds of Missouri, who walk upright, wear men's clothes, vote for the people of Kansas, and hang around steamboats, nothing but Colt's revolvers have any influence with them, hence the duty to have them on hand.

"I hope that no person who has had thoughts either of visiting or settling in Kansas will be deterred by the above. The cheapest and safest way is to go out under the charge of the Emigrant Aid Company, in which case all would be perfectly safe. It is only when men are caught ashore unarmed that such land pirates dare exhibit the fiendish spirit by which they are governed.

"WILLIAM C. CLARK.

"Eliot, Me., Oct. 25, 1855."

HOW THEY TREAT ABOLITIONISTS IN ALABAMA.—We learn from the Montgomery (Ala.) *Advertiser and Gazette* that a couple of Abolition incendiaries were dealt with, in that city, on the night of the 17th ult., according to the statute made and provided in such cases, Judge Lynch presiding. The Mobile paper enjoys the thing amazingly. Hear it:

"One of these scamps was named Day, and the other Chase—whether a relative of the Governor elect of Ohio, or not, our cotemporary does not say. Day was proven to be the correspondent of Northern Abolition papers, and of tampering with the slaves in the city.

"The Committee appointed to wait on him and request his attendance before the judge and jury who had called a court to try his cause found him in his room, which was also cheered by the presence of a sooty nymph, whom Day appears to have selected for the purpose of carrying into practice his amalgamation instincts. A ride upon a rail, a ducking in a pool of water, and an admonition to make tracks, was the award of the Court, all of which was duly carried into effect.

"The Court decided upon Chase's case also, who was indicted upon charges much the same as those under which his colabourer was indicted. He was sentenced to the same treatment, but the deputation despatched to serve the process returned the writ *non est inventus*. A strict watch was, however, being kept for him."

The *Advertiser* concludes its notice of the proceedings with a description:

"In order that the movements of these graceless scamps may be watched, should they have the temerity to stop short of Mason and Dixon's line, we will append a description of them:

"Day stands about five feet eight inches in his stockings, stout-built, prides himself on a reddish moustache, a profusion of whiskers, goatee and hair of the same colour—walks erect, and wears an impudent, devil-may-care frown—is seldom seen without a cigar in his mouth, and sports a bottle-green frock coat. He is about 30 years of age, a stone-cutter by trade, a Northerner by birth and education; and, take him all in all, as contemptible a specimen of humanity as ever road a rail.

"Chase stands full six feet in his gaiters, stout-built, glories in a light moustache, hair of the same colour, and is inclined to baldness. His complexion is fair, eyes blue; is, withal, a passably good-looking man, and will hereafter, if Judge Lynch should not use him too roughly, present quite a gentlemanly appearance, as he made a most successful negoti

It is ours in common with them, and by thus using it we violate no right of property, no obligation of honour.

Mr. Burleigh said he would just as soon vote for Atchison as for Garrison, in the common ballot-box. The ballot-box was ours only for a specific purpose. We have no right to use it only for the purpose specified. It would be against the principle on which he refused to vote. God forbid that ever the anti-slavery enterprise should come to this.

George Sunter thought this proposition like that of the Israelites to make a golden calf. They wanted something visible and tangible. He thought we could not consistently take part in any office under the Government. If we attempt to meet and provide for this hankering after office, we shall be doing pro-slavery work. He knew of no way of emancipating the slaves but by asserting the right of all to self-government. Abolitionists should look to conscience and not to politicians for instruction. It is always much easier to pass muster with the most discriminating friends of freedom than with conscience.

Mr. Foster said such men as George Sunter need no body in their reform movements. The spirit sufficeth for them. But there is a mass his friend could never reach. The most degraded must be reached. He did not propose to join the party. He was a non-resistant. The object was to bring into being an instrumentality, not the best, but the best the mass would adopt. He would help where he could.

Mr. Hussey thought there would be difficulty in getting the disunion ballots counted.

M. R. Robinson said it should be distinctly understood that this proposition should not involve the action of the Anti-Slavery Society, but was a separate and distinct effort, made by such as approved it, whether members and supporters of the Society or not. The Society is composed of physical force resistants and non-resistants, and good faith and continued usefulness require that it should keep undeviatingly on in its course of moral influence, labouring to bring all parties to thorough anti-slavery position and action.

The Society does not appear to have taken any action upon Mr. Foster's suggestion.

The following resolutions were adopted:

Resolved, That never did the cause of freedom demand more urgently than now the vigorous efforts of all lovers of truth and right for its promotion.

Resolved, That, in the recent aggressions of the Slave Power in Kansas and elsewhere, we see not only the perpetration of a present wrong, and the menace of a near and pressing danger, but still more a revelation of the spirit of slavery, a prophecy of one continued series of encroachments and aggressions, as long and as atrocious as the duration and strength of the Slave Power will permit; and, therefore, we believe that the only effectual measure of self-defence, as well as the only full performance of our duty to the slave, is not in merely resisting the extension of slavery, but in earnest, persistent efforts for the utter overthrow of the whole slave system.

Resolved, That, as Abolitionists, we do not and cannot regard the Republican party as entitled to our sympathy and support; on the contrary, while we duly appreciate the honest intentions and earnest zeal of many of its members, we believe the party itself to be devoid of principle, the ally of the Slave Power, and one of the most formidable obstacles to the progress of the anti-slavery cause.

Resolved, That, in our opinion, duty and sound policy alike require all true Abolitionists to stand outside of a Union and a Government in which we can stand only on condition of giving or promising aid to slavery, and, therefore, inasmuch as such is the character of the existing American Union and Government, we are constrained to stand out from them, acting on the motto, "No Union with Slaveholders."

Whereas, Judge Kane, of the United States District Court in Pennsylvania, has arbitrarily imprisoned Passmore Williamson, of Philadelphia, without limit of time, on the false charge of contempt of Court, for having made a full, true and respectful return to a writ of said Court, issued to him because he had rightfully and lawfully told certain persons, unjustly held as slaves in defiance of law, that they were legally free; and whereas, the majority of the Supreme Court of Pennsylvania has deliberately refused to redress the wrong and deliver its victim, expressing its refusal in terms which add insult to injury, and blend meanness, cruelty, falsehood and slander with recreancy to judicial duty; therefore,

1. Resolved, That, as the facts have come to us through the public press and otherwise, we believe that Judge Kane, in attempting to interfere judicially in the case at all, usurped an authority not conferred upon him by law; that he used that usurped authority in still further violations both of law and justice by the illegal and unrighteous imprisonment of an upright man, guilty of no wrong, either substantial or technical; that he thus prostituted the forms of law to an illegal, base and iniquitous purpose; played to the life the part of a petty tyrant and willing tool of the higher tyranny of the Slave Power, whose creature, officially, he is, and deserves the unsparing reprobation of every honest man, every lover of right and respecter of law.

2. Resolved, That the four Judges of the Pennsylvania Court who concurred in refusing redress to their oppressed fellow-citizen have made themselves partakers with Judge Kane in his baseness, iniquity and guilt, and ought to share with him his merited infamy, and the abhorrence of all good citizens and good men.

3. Resolved, That we rejoice that, among the faithless, one was faithful found, and we cordially approve the course of Judge Knox, in dissenting from the rest of the Court and ably and manfully asserting the right, against the usurpation of the Federal officials.

4. Resolved, That we look with warm approval and hearty admiration upon the conduct of Passmore Williamson throughout the whole affair, both in the act which brought upon him the vengeance of the Federal officials and in the noble bearing, the calm, unwavering firmness and quiet resolution with which he has met the infliction and demands of the tyrant, and we assure him of our earnest sympathy in his sufferings, and our hope for his early deliverance, in a manner honourable to himself, by that "clean victory" over his oppressors to which law and justice clearly entitle him.

5. Resolved, That if the doctrine laid down by these Judges, in their decision, that the judgment of a Federal Court in a case of an alleged contempt cannot be questioned or reviewed by the State Courts, be law, and so received and acted on throughout the country, then we are all without legal protection against any tyranny which the judicial agents of the slaveholding National Government may choose to exercise upon us, and are, in effect, the subjects of an absolute despotism.

THE CINCINNATI ANTI-SLAVERY BAZAAR.

From The Cincinnati Gazette.

ADDRESS BY LUCRETIA MOTT.

Mrs. Mott expressed regret at calling the visitors away from the well-furnished and tastefully-ornamented tables to listen to her remarks, for she felt that, since so many of the public journals were taking right ground on this question, there was little more need of speeches. The objections she once had to Bazaars—the exorbitant prices asked, &c.—had mostly ceased since they had fallen into the hands of anti-slavery ladies, who had always a delicate sense of right and justice.

Men had found it hard work to keep up the religious organizations of the day, and many philosophers were forced to acknowledge that the lecture-room was a better school of morality than the church; and unless the church took hold of these reforms, it would dwindle to naught. The people had asked for bread and would not be content with a stone.

Of all religious organizations, the Friends only had been the constant advocates of freedom. They had, from the first, put their souls in the soul's stead of the oppressed, and remembered those in bonds as bound with them.

All injustice recoiled upon itself. Every wrong had its revenge, and the use made of the Bible in retarding freedom had reacted upon the Church, and caused the love of many to wax cold.

She then related several instances showing the effect of individual, persevering effort in this cause. Exertions in the cause of right and truth always found a response from the common people. There was so little depravity in the human heart, and so much that was good, that its instincts and responses were always right.

Ministers had at one time desecrated themselves to be the tools of the Slave Power, and had used the Bible for it; but they did not need the Bible to establish this right—they found it within them. Now, however, ministers had learned to make a better use of it, and had begun to proclaim liberty throughout the land to all the inhabitants thereof.

She concluded by denouncing all union with slaveholders, either politically, religiously or commercially.

SPEECH BY LUCY STONE BLACKWELL.

Mrs. Blackwell thought that the friends of the Anti-Slavery cause had reason to congratulate themselves on the growth and spread of their principles. Not long ago the cause was despised and rejected of men, but now there was given to it the hearing ear and the understanding heart.

But of one thing she wished particularly to speak. A great Ohio statesman had proclaimed, in his manly tones, "No Slavery outside the slave States," and with this the friends of freedom seemed to be content; but she felt there was danger in it—that we were working only to free ourselves, and leave all that black sweltering mass of millions to groan on in their chains. This seemed like the voice of those who desired only to save themselves, but she felt that it was necessary to strike at the root of the evil. She spoke of pro-slavery papers in this city, and said they were such because they had pro-slavery readers. It was the fault of the community. Editors could write anti-slavery articles just as well as pro-slavery ones if it would only pay. Slavery controlled the man, and through him commerce, the press and the people.

The Slave Power was not only founded on a disregard of all right, but such also was its practice. It cared no more for the rights of the white man than of the negro. This was proved by the respect shown for the rights of white men in Kansas, by slaveholding Missourians, and by the regard for the personal liberty of Passmore Williamson, by a pro-slavery Judge.

She appealed to mothers, to teach their children not how to sell the most cotton, silk or hardware, but how to maintain their own rights, and establish those of their fellow-men.

She then spoke of the purposes of the Anti-Slavery Bazaar. It was to give them the sinews of war—to enable them to scatter Anti-Slavery books, tracts and newspapers through the land, and to send the living speaker. She wanted young women to engage in circulating these, and young men, clerks, to take them, and put a tract in every box or package of goods they send away; so that when they were opened in Indiana or elsewhere, the country merchant would be called to "remember the Slave."

She concluded by inviting the young men and women to come to her table and leave their names as tract distributors.

The attendance last evening was quite large. In the rowd we observed the tall form of Governor Chase.

NATIONAL CONVENTION OF COLOURED MEN.

The following resolutions, among others, were adopted by the Convention of Coloured Men, lately held in Philadelphia:

Resolved, That Education, the great elevator of mind, is what we need, and what we must have, to place us on an equal footing with other men, and we will improve such opportunities as are afforded us to secure it for ourselves and our children.

Resolved, That, in the first place, our people be made to feel the necessity of securing real estate, and that it requires union with us, as a people, to sustain each other, that we obtain the great object which is in our view, viz., our social, civil and political rights, and that we encourage our people in agricultural pursuits on lands of their own.

Resolved, That we rejoice in the legislative act of Massachusetts, by which her common schools are open to every class of her citizens, believing that the school-room is, when really free, the greatest leveller of all species of prejudice.

Resolved, That as no one class can elevate another, so we believe that all the general plans that may be adopted by this and other National Conventions will fail of their purpose unless the people realize the necessity of individual application and effort.

Resolved, That we recommend to our mothers and sisters to use every honourable means to secure for their sons and brothers places of profit and trust in stores, and other places of business, such as will throw a halo around this proscribed people, that shall, in coming time, reflect honour on those who have laid the corner-stone to our platform of improvement.

Resolved, That we use our influence to prevent our boys from taking employment in cities at places of amusement, where marked distinction on account of colour is made the order of exercises.

Resolved, That, considering our relative position as a part of the nation, in the capacity of the real producers of the wealth of the nation and this country, we therefore recommend to all our youth, of both sexes, to learn some useful trade or some mechanical art, as a means of doing away with prejudice against colour, and thus show to the world that we aspire to, and can arrive at, the highest eminence, from which slavery and civil and social oppression have debarred us.

Resolved, That this Convention gladly seizes the opportunity of expressing toward Passmore Williamson their sincere admiration for his fidelity to principle, and his heroic devotion to the cause of freedom, and they beg him to accept for himself and his injured and bereaved family assurance of their deepest and most heartfelt sympathy.

Resolved, That Mr. Williamson, by his promptness on this as on all occasions when called upon to fly to the aid of the slave when striving for his freedom, has entitled himself to the highest regard and warmest admiration of every man who has a heart to appreciate the value of freedom or despise the chains of oppression.

Resolved, That a Committee of five be appointed to wait upon and present to Mr. Williamson this expression of the National Convention.

Whereas, every man and woman are by right the owners of themselves, and, except under legal contract voluntarily entered into, or to appease justice violated by crime, this right cannot be alienated, all laws for the holding of slaves, and all Fugitive Slave Bills to reclaim them, to the contrary notwithstanding; therefore,

Resolved, That this Convention approve of and honour the conduct of Ballard, Curtis, Braddock, Still, Martin and Moore, who bore off, in the face of difficulty, Jane Johnson and her children, from the steamer on the Delaware, and thus secured to her what she had been robbed of, her own and her children's freedom.

The following named persons were announced to form the Committee to visit Passmore Williamson: Robert Purvis, Pa.; John S. Rock, M.D., Mass.; George T. Downing, R. I.; Stephen Myers, N. Y.; and R. H. Freeman, New Jersey.

The project for establishing a Coloured College was not approved by the Convention. While the subject was under consideration, Frederick Douglass said:

"From the assurances made to me by Mrs. Stowe, I fully expected that on her return we should have sufficient funds to make a start in the College, but the Garrisonian Abolitionists had sent her packs of letters, and used their papers to prevent the contribution of funds towards it. They argued that we should not have such an Institution as long as there were slaves in the country, but in this I think they had the cart before the horse, for it is my impression that every blow struck by a blacksmith at the North lightens the chains of the three millions held in bondage at the South. He thought that he could have collected $10,000, but he had not the time, for he had a large weekly paper to control, one that was formerly partially supported by the Abolitionists, but they had withheld their support because the right to vote as well as to talk was advocated in its columns. Coloured people read the *Ledger* in Philadelphia, the *Herald* in New York, but they did not sustain their own papers."

[It is hardly necessary to say that Mrs. Stowe, in the disposition of the fund entrusted to her, has acted in accordance with the dictates of her own judgment and conscience. The insinuation that the "Garrisonians" have interfered in the matter with a purpose hostile to the coloured people is a mere outbreak of Mr. Douglass's unscrupulous malice.—Eds. Standard.]

INTERESTING FROM KANSAS.

Special Correspondence of The N. Y. Daily Times.

Lawrence, K. T., Friday, Oct. 19, 1855.

The vote for Gov. Reeder, and for delegates to the Free State Constitutional Convention, is not yet quite all returned. Twenty-eight hundred votes are officially reported, while from the few precincts yet to be heard from a vote of two or three hundred is confidently counted upon, making the entire vote polled at the Free State election not less than three thousand. Gov. Reeder has run slightly ahead of the Delegates to the Constitutional Convention; but there is a general uniformity in the vote for the different parts of the ticket.

Never was an election conducted more strictly in accordance with the principles of legal propriety than the one in question. It would be entirely safe to affirm that, were the entire Free State vote of Kansas made available, it would not fall short of four thousand, while the *Pro-Slavery vote* could not reach one thousand without resorting to the "Border" importations.

A large proportion of the actual settlers from Missouri and Arkansas have, from the beginning of the contest in Kansas, been Free Soilers, at least by a kind of latent feeling or sympathy. These, though yielding for a time before the storm of invaders, are now well developed, earnest and unequivocal Free State men. Free-Soilism has swept over Kansas like a great popular wave, and now a common feeling and purpose prevail.

Those who were sent, or came on their own responsibility, under the patriotic name of "National Democrats," to resuscitate and nourish on this virgin soil *a very sick* and fast declining party, have, every man of them, become discouraged over the futility of the attempt, and vaulting with commendable haste into the Free State ranks, are now among the greatest zealots of the cause.

The course of the *Territorial Register* (a paper established at Leavenworth, a few weeks since, and, as is generally understood, under the patronage of Senator Douglas) is somewhat interesting, so far as it may serve as an index to the political drift of the "Little Giant." It was set up with Pro-Slavery proclivities, as the organ of this contemplated "Native Democratic Party," *under all the prestige of its imposing name.* Its political creed was all comprised in the Democratic orthodoxy of the "Nebraska-Kansas bill." The attempt which was made to get this Douglas National Democratic machine in motion proved, as before intimated, utterly abortive; and the concern fell still-born, and is condemned ingloriously, because it would not go.

The *Territorial Rejecter* is now a loud supporter of the Free State movement, and its Editor a member elect of the Constitutional Convention to convene on next Tuesday, at Topeka.

Since the holding of the Free State election, great efforts have been made by the friends of Gen. Whitfield to mislead the public in regard to the number of votes which he actually received on the day of the Missouri-Kansas election. New and exaggerated reports of the vote at various precincts are being published, intending to make it exceed that cast subsequently for Gov. Reeder.

Governor Shannon is evidently aiding in these attempts. He has been repeatedly called upon, by gentlemen of high standing and respectability, to learn the official vote for Whitfield. He uniformly equivocated, or declined any satisfaction, denying access to the official returns, and in one or two instances alleging that the Whitfield vote would approximate to four thousand.

The Pro-Slavery papers, however, now concede that his vote is not more than from twenty-four to twenty-seven hundred, which is generally believed to be much above the vote he did actually receive, as it is above that which his friends claimed until new editions of the returns were gotten up.

Kansas, Friday, Oct. 26, 1855.

Since the reverses of the Pro-Slavery Party in Kansas, brought on by its own outrageous and illegal course, the Free State men are exposed to a danger of a different kind, but almost as great. It has been for some time a settled thing that if the people of the North and Congress do half their duty, the fear of Kansas becoming a slave State is unfounded. This conviction has operated favourably to add to the numbers of the party; but in doing so has made apparent the danger I allude to—that of Demagogism. Many who had never before been pro-slavery in their sympathies, or had declined taking sides, now are the loudest voiced of all for freedom; and the addition thus made to the ranks of the Free Democracy in Kansas, while it gives a superficial air of strength, still brings in elements of the most dangerous character.

It seems that we are destined to be the victim of sham Democracy. Not only must we suffer all things but death from the hands of a Democratic Administration, affording aid and comfort to such Democratic gamblers for office as Atchison, but the moment the tide turns and freedom becomes popular, we find fastened upon us, in the capacity of a self-constituted leader, one of the most inveterate and unreliable of those who are at once friends of the Administration and of its victims.

Col. J. H. Lane, of Indiana, is a worthy pupil of that political school of which his State has been the nursery; and such men as the late Senator Whitcomb, and J. D. Bright, and Joseph A. Wright, and William J. Brown (the man who "shook his head"), have figured as apostles. If demagogism has ever, in a Northern State, been reduced to a perfect system, it is by that school. And when Col. Lane first came to Kansas, all who knew his antecedents and the proclivities of his faction, understood that he had come for emolument and honours. When, at first, he ranged himself on the side where Gov. Shannon, now stands, as an advocate of "National Democracy" *and* "Slavery in Kansas," nobody was surprised, because *that* was thought to be the winning side. But when, after a while, he began to hesitate and to retract, it was a good indication that he felt the ground sliding from beneath him; and when, finally, he shifted completely about, and began to clamour violently for freedom, it was a reliable indication that the reaction so long looked for had arrived, and that the Slave Power had retreated before the firm front presented by the friends of Liberty.

As indicators of popularity, such men are useful, but in every other sense injurious. And though the accession—for such it must be called—of Col. Lane at first inspired hope and gave a fresh impulse to the cause, yet it was soon evident that the advantage was dearly purchased, and was followed by demands of prompt payment, and that the end and aim of the summerset was a United States Senatorship. The audacity of this demand was such as fairly to astound the sensible portion of the party. If Kansas were admitted as a State, according to the programme, some were willing to concede to Lane the Governorship; but it was coolly answered by his friends that this would not satisfy him! Nothing short of a seat in the Senate, in company with Gov. Reeder, would compensate him for a few weeks of renegade service in the Free State cause.

The tactics he has employed are characteristic. He had the address to procure the appointment of Chairman of the Executive Committee of the Free State Party; a position which gave him a first rate opportunity for intrigue. For a time he succeeded, by promises and flattery, in attaching to his interest many of the younger and more aspiring members; but the mask is slipping aside, and the real motives becoming apparent. Some recent revelations, too, in regard to his moral character, have excited profound disgust; and that, in the confidence of his friends.

It is under these circumstances that the Free State Party commences its Winter campaign. I should not have entered into these particulars but for the fact that Lane's name will go forth to the world as a prominent leader of the party, and, where he is known, materially shake the confidence of good men in its integrity. Let it be understood that all the sound, patriotic Free State men who take part in the movement disclaim his leadership; he is now only tolerated. While we have such men as Gov. Reeder, Gen. Pomeroy, Dr. Robinson, Judge Smith and Col. Roberts, we shall go no further in intrusting power to Lane than necessity compels.

Vox.

RELEASE OF PASSMORE WILLIAMSON.

From The Philadelphia Evening Bulletin, of Nov. 3.

This morning Passmore Williamson appeared in the United States District Court, accompanied by Messrs. Meredith, Gilpin and Hopper, his counsel, and offered the following petition:

PETITION.

U. S. A. vs. Williamson, District Court U. S. Eastern District of Penn.

To the Hon. the Judge of the District Court of the United States for the Eastern District of Pennsylvania.

The petition of Passmore Williamson respectfully showeth:

That he desires to purge himself of the contempt because of which he is now attached, and to that end is willing to make true answers to such interrogatories as may be addressed to him by the Court touching the matter heretofore inquired of by the writ of habeas corpus to him directed at the relation of John H. Wheeler.

Wherefore he prays that he may be permitted to purge himself of said contempt by making true answers to such interrogatories as may be addressed to him by the Hon. Court touching the premises. P. Williamson.

Affirmed and subscribed before me, Nov. 2, 1855,

Charles F. Heazlitt, U. S. Com.

Judge Kane, after consideration, replied to the petitioner as follows:

"Passmore Williamson: The Court has received your petition, and, upon consideration thereof, have thought right to grant the prayer thereof. You will, therefore, make here, in open Court, your solemn affirmation that, in the return heretofore made by you to the writ of *habeas corpus* which issued from this Court, at the relation of John H. Wheeler, and in the proceedings thereupon, you have not intended a contempt of this Court or of its process: moreover, that you are now willing to make true answers to such interrogatories as may be addressed to you by the Court, touching the premises inquired of in the said writ of *habeas corpus*."

The required affirmation was then made in the form dictated by the Judge.

Mr. Vandyke, the District-Attorney, then submitted an interrogatory in writing, which was not read aloud at that time.

Mr. Gilpin said Mr. Williamson was perfectly willing to answer the interrogatory submitted by the District-Attorney, but as he did not know what other interrogatories might follow this, he thought it best that it and its answer should be filed.

Mr. Vandyke said he was willing either to file the interrogatory or to submit it for an immediate reply.

Mr. Gilpin and Judge Kane both remarked that they had understood the District-Attorney to intimate that if the question propounded was answered in the affirmative, he would be satisfied. The Court further said that it was for the petitioner to make his election whether or not the interrogatories and the replies should be filed.

After consultation with his counsel, the petitioner preferred that the questions and answers should be filed.

The Court directed that the interrogatories should be filed. This was done, and the parties retired for a time.

Mr. Gilpin then read the interrogatory that had been propounded, and the reply of Mr. Williamson.

The defendant and his counsel then retired, and after some time returned.

The interrogatory was as follows:

INTERROGATORY.

United States *vs.* Passmore Williamson. Nov. 3, 1855, and now, John C. Vandyke, Attorney for the United States, by leave granted, files the following interrogatory?

Interrogatory—Did you, at the time of the service of the writ of *habeas corpus* at the relation of John H. Wheeler, or at any time during the period intervening between the service of said writ and the making of your return thereto, seek to obey the mandate of said writ, by bringing before this honourable Court the persons of the slaves therein mentioned?

If to this interrogatory you answer in the affirmative, state fully and particularly the mode in which you sought so to obey said writ, and all that you did tending to that end.

And, therefore, it is ordered that defendant, Passmore Williamson, do make true answers to said interrogatories.

The reply made was as follows. The reader will, however, understand that this reply was amended at the suggestion of the Court, to conform better to the views of the District-Attorney. The following is the reply as amended:

ANSWER OF DEFENDANT.

I did not seek to obey the writ by producing the persons therein mentioned before the Court, because I had not, at the time of the service of the writ, the power over, the custody or control of them, and, therefore, it was impossible for me to do so. I first heard of the writ of habeas corpus on Friday, July 20, between 1 and 2 o'clock, A.M., on my return from Harrisburg. After breakfast, about 9 o'clock, I went from my house to Mr. Hopper's office, when and where the return was prepared.

At 10 o'clock, I came into Court, as commanded by the writ. I sought to obey the writ by answering it truly; the parties not being in my possession or control, it was impossible for me to obey the writ by producing them. Since the service of the writ, I have not had the custody, possession or power over them; nor have I known where they were except from common rumour or the newspaper reports in regard to their public appearance in the city or elsewhere.

Some discussion arose between the District-Attorney and the counsel of Mr. Williamson. Mr. Vandyke contended that the reply of the defendant was evasive and contradictory. The Judge said the difficulty, he thought, could be easily overcome by amending the answer, and to the suggestion of the Court it was amended in the following manner:

I did not seek to obey the writ by producing the persons in the writ mentioned before this Court.

I did not seek because I verily believed that it was entirely impossible for me to produce the said persons agreeably to the command of the Court.

This answer was then accepted by the Court and ordered to be filed.

Mr. Vandyke then submitted another interrogatory, the substance of which was whether or not Mr. Williamson had been guilty of mental reservations in his reply to the first interrogatory?

The Court overruled this interrogatory as superfluous and improper.

Mr. Vandyke withdrew this interrogatory and offered another, which was also overruled by the Court, on the ground that it led to such replies as had already been objected to by the District-Attorney.

Mr. Vandyke also withdrew this question.

Judge Kane then remarked that the District-Attorney had been invited to aid the Court in this case, but that he would bear in mind that his relation to Mr. Wheeler was now suspended. This was only an inquiry as to what injury had been done the process of the Court.

Mr. Vandyke said he was aware of the position he occupied.

Judge Kane then said: "The contempt is now regarded as purged, and the party is released from custody. He is now reinstated to the position he occupied before the contempt was committed. Mr. Williamson is now before me on the return to the writ."

Mr. Vandyke then arose and addressed the Court as follows:

MR. VANDYKE'S CLOSING REMARKS.

In the case of the United States ex Relation John H. Wheeler vs. Passmore Williamson.

Mr. Williamson being now, by his purgation, reinstated in the standing before this honourable Court which he occupied immediately preceding the time when he was guilty of contempt, for which he was committed on the 27th of July last, I have, in connection with my colleague, Mr. Webster, to suggest, that Mr. Wheeler, at whose relation this writ of *habeas corpus* had been issued, was, at the time he filed his petition, in hopes that the remedial process of this Court would not have been evaded or disregarded by Mr. Williamson, but that he would have cheerfully, by an endeavour to obey that writ, sought an adjudication of the highest judicial tribunal of the country of the questions, whether Mr. Wheeler was entitled to pass over the soil of Pennsylvania with his property, and whether or not wrong had been committed in the forcible abduction thereof. He, also, for some time subsequent to the return to said writ, indulged the hope that, upon reflection, Mr. Williamson would yield a proper submission to the Constitutional sovereignty of existing law, by rendering obedience to the orders of this Court, and submitting, in proper form, to legally constituted authority, all matters of dispute between the parties.

But in this hope he has been deceived. His remedy was, at an early period of the proceedings in this case, arrested by the contumacious disregard on the part of the defendant of the lawful process of this Court; and having waited for a reasonable time for him to ask leave to purge his contempt in order that he might further pursue the remedies afforded by reason of the writ of habeas corpus, and finding that the defendant was controlled, as this relator believed, by a pertinacity, in violation of his duty, and injurious to the rights of the relator, he determined to institute a suit, in another branch of the Courts of the United States, for the recovery of the damages which have accrued by the tortuous acts of the defendant towards his person and property, and a suit for this purpose has been commenced in the Circuit Court and will be duly presented with the hope that it may afford a more ample remedy to Mr. Wheeler than he has been enabled to obtain by the present proceeding of the United States for this circuit. It was instituted as soon as it became apparent that, owing to the evasion of the process of this honourable Court, it was impossible for Mr. Wheeler to repossess himself of his property by the aid afforded by the writ of habeas corpus, which he had invoked. He determined, from that time, to take no further part in these proceedings, leaving Mr. Williamson to atone to the Government of the United States, where such atonement properly belonged, for his offence against the sovereign majesty of her laws, and from that time neither he nor his counsel have had any part in the proceedings in the case of the United States *vs.* Passmore Williamson.

Mr. Wheeler regrets that the neglect and refusal of the defendant, which has induced him for so long a time to refuse obedience and a proper submission to this Court, has been a barrier to a previous announcement of this determination.

In addition to this, Mr. Wheeler will be able to prove all the important points of his case in the Circuit Court, which renders unnecessary any information that he might, at this stage of the proceedings, gain by true answers to such interrogatories as by law he is allowed to propound. He, therefore, respectfully waives his right in this respect, placing a firm reliance in the laws of the land and the jury of his country, to repair the injury which he has suffered at the hands of the defendant and his confederates.

After Mr. Vandyke had concluded, Mr. Meredith inquired, "Is Mr. Williamson discharged?"

Judge Kane replied, "He is. I understand from the remarks of the District Attorney that a *nolle prosequi* has been entered in the case in this Court."

The Court then adjourned. Mr. Williamson was congratulated by his friends on his restoration to liberty.

Mr. W. looks exceedingly well, and but little paler and thinner than in July, when he made his famous return to the writ out of which so much trouble and discussion have arisen. He appeared perfectly cool and collected throughout the proceedings, this morning, and evinced no emotion whatever.

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, NOVEMBER 10, 1855.

Politics is a sorry business in this best of all possible countries. Like Slavery, let it disguise itself as it will, it is still a bitter draught. Mixtures have been tried to sweeten it from time to time, but the original gall and wormwood will make themselves sensible through them all. It is the original rue of the brewing that sticks to it throughout and spoils and makes of none effect the very best ingredients that are tried to better it. Even honesty of purpose and honourable ambition cannot come out of this infernal cauldron as sweet and clean as they were before they were stirred into it. Not myrrh nor frankincense, not euphrasy nor rue, could have been of any avail to purify the hell-broth of Hecate and the Weird Sisters. They would have only smacked of the eye of newt and toe of frog, the tiger's chaudron and the pilot's thumb "wrecked as homeward he did come," had they been snatched out before they were fused into the abominable mass. Accursed be the compromising folly of the men who so contrived the Constitution of the country that a man cannot touch it and be clean!—who so arranged its machinery that every one who consents to put his hand to it becomes an agent to accomplish its most cruel and bloody purposes, as well as those that are beneficent and wholesome. The machine that claims our gratitude for the corn and the oil that rejoice the heart, and for the gold and the silver that make it proud, cannot be urged forward to multiply these goods without rolling its crushing weight over millions of human hearts; and no man can put a finger to it without agreeing to help to do the evil that the good may come. As on board a man-of-war, when a culprit is to be hanged at the yard-arm, the ropes and pullies are so adjusted that every man on board is made a partaker in the work of death. Accursed be the invention, as well for the mischief it does to the souls of those that help to maintain it as for that to the bodies of those who are ground to powder under its weight.

Now, the Republican party is the very best party the country has seen, since the Federal party went out. We mean as to the character of the men who have gone into it and the sincerity of their moderate Anti-Slavery aspirations. And yet we hear of Mr. Dana, one of the worthiest of them, at a great meeting of the Massachusetts division of the party in Faneuil Hall, pledging the party to the support of the Union. "We are pledged to its support, attached to it by necessity, proud of its recollections, full of hope for its future, and none have more reason than we to support the Constitution and the Union." We do not know that Franklin Pierce, or Caleb Cushing, or Benjamin F. Hallett, could have said more. It is perfectly true that the Republicans are pledged to this support; that they can't help and be a party. But of which of its recollections are they proud? Is it of the National kidnapping of Sims, in the gray twilight of an April morning, or the triumphal procession with which Slavery marched Massachusetts in chains down State Street, with drums beating and colours flying, at high noon in the leafy month of June? Those are the genuine glories of the Constitution, and those like unto them which have illustrated the streets of New York, Philadelphia and many a border town. We know of no other recollections of which to be proud, and no other hope of its future on which to rest than that what has been will be again. Our wealth, our prosperity, our intelligence, such measure of virtue and religion as Slavery has not tainted, the degree of protection to person and property we enjoy, are in spite of the Union and the Constitution and not because of them. These things we possess under the protection of Massachusetts, of New York and of Ohio. It is the Union and the Constitution that steps between us and our natural protectors and tears our suppliants from our hearthstones and forbids the exercise of the simplest duties of hospitality and humanity, under pain of cruel imprisonments and crushing confiscations. A man or a party that desires to hold office in this nation, or to help his favourite candidates to it, or who thinks that philanthropic and generous ends may be gained by action under the Constitution, must stand "pledged to its support," and agree to submit to these things in the last resort; but, in God's name, must they needs be proud of them and full of hope in view of them!

We had hoped that the Republican party would have kept itself clear of this kind of cant, which makes the other parties so loathsome and nauseous. The Massachusetts platform, reported by Mr. Dana himself, was singularly and admirably free from it. Is it inevitable that the idolatrous litany of the nations round about must be said by this peculiar people, also? We suppose so—the more's the pity. We take it for granted that men like Mr. Dana, who express this enthusiasm for the Union, have an ideal image in their minds over the essential horror of which a veil of imagination is thrown, and that it is this transfigured shape which receives their homage. But, strong as are the tricks of imagination, they cannot change the inherent nature of things nor the well-understood and generally received use of words. There is no harm in the words Constitution and Union. They are as harmless as the word Accommodate was, before "it was ill-sorted," in Bardolph's time. But they have come to have a certain fixed and well-ascertained sense attached to them, and men who employ them must define their terms or be taken to use them in the received acceptation. There is but one thing that creates any dissatisfaction with the Union and the Constitution; and that is the comfort, aid and protection they give to Slavery. Consequently, there is no need of vapouring about loyalty to the Union, excepting as far as this occasion of disloyalty is concerned. Accordingly, it is as well understood as if the statement were made in words, whenever a writer or speaker is swift to express his fealty to the Constitution that he means he is ready to maintain it in the particulars which has made it odious to its enemies. If one uses the words in an esoteric sense and not in that usually conveyed by them, has it not the look of an attempt to get political capital on false pretences? Would it not have been thought rather sharp practice in a Jacobite, a century ago, to try to blind a Hanoverian company in which he found himself by drinking the health of the King, all the while meaning his King *de jure* over the water, while they supposed he meant the King *de facto*, on the throne.

To be sure, it may be only a matter of taste, after all. But taste is sometimes substance, as well as words things. These gentlemen are pledged to do the things required in the Constitution, unquestionably. We do not imagine that Mr. Dana, or any considerable number of those who received his words with acclamations, accepts Mr. Mellen's exposition of the Constitution, which eliminates Slavery entirely out of its domain. We apprehend that he and they believe that the persons held to service or labour by the laws of any of the States, and who are not to be set free by the laws of any other of the States, but are to be restored on claim to him to whom such service or labour may be due, are the negro slaves of the Southern States. Swearing to support this Constitution implies the due execution of all its parts by the juror or those he appoints in his stead, this clause among the number. It is very likely that these gentlemen regard the present Fugitive Slave Law as unconstitutional; but do they not consider that some kind of a law, issuing from some source or other, the Nation or the single State, may be framed which will be Constitutional and which must be executed when all its conditions are complied with? If not, of what use is the clause? In some way or other this original agreement is to be fulfilled by those who consent to it. We do not deny this. But we do think it is a necessity to be contemplated with shame and sorrow, with ashes on the head and with sackcloth on the loins, and its possible execution looked forward to with horror and grief, and not vaunted aloud as an object of attachment, of pride and of hope. Form your party, cast your ballots, take your oaths, if such appear to you the line of your duty; but do not try to make it look as if you were doing something else. The Constitution which you reconstruct every Election-day still has its corner-stone on the heart of the Slave. All your fine words cannot alter the fact. The guillotine was no less the guillotine when it was painted rose-colour and garlanded with flowers.

To what extent are the Republican party prepared to go for the maintenance of the Constitution and Union they love so much? Their single purpose is to prevent Slavery from overstepping its present frontier. Suppose they effect this purpose. Let us suppose they have done the imposible and kept Slavery out of Kansas, are they willing to submit to all the indignities and injuries which have long since grown into a prescription? Will they submit to the denial of access to the Courts of the Nation to try questions of Personal Liberty, in the Southern States, under penalty of the penitentiary? Will they allow the slaveholders to hunt their prey through their fields and over their battle-grounds, and under the shadow of their church-spires, forever? When the Foreign Slave Trade is again legitimated, will they endure it patiently? When, next session, the slaveholders threaten to secede, if Kansas be not admitted with Slavery in its Constitution, will they think so great an evil as Dissolution ought to be risked on so slight an occasion? Is there no amount of outrage that will rouse them to the only remedy of Revolution? They must come to this or submit patiently to whatever despotism Slavery has in store for them? Will they come to this? We hope, and we almost believe, they will. At least they will help to educate a generation equal to the work.

LAST PHASES OF THE WILLIAMSON CASE.

To the Editors of The Anti-Slavery Standard.

Please publish the following sketch of a speech delivered by J. Miller McKim, in Spring Garden Commissioners' Hall, Philadelphia, and which, it seems to me, sets the Passmore Williamson Case, in its last phases, in a clear and striking light. The speech was delivered before the release of Mr. Williamson. One who heard it.

Mr. McKim said the object of the meeting, as announced in the advertisement, was to consider the aggressions of Slavery in general and the case of Passmore Williamson in particular. He had intended to speak on the general subject, but he found his mind so occupied with the case of Mr. Williamson, that he must add something to what had already been said on that topic. He had been familiar with outrages of all kinds, judicial, legislative and every sort of outrage, perpetrated upon the persons, property and character of the advocates of Freedom, but he must say that he had never known of any so gross, so utterly indefensible and inexcusable, as that committed by Judge Kane on the person of Passmore Williamson. The history of the Anti-Slavery Cause is a history of outrage and insult inflicted by men in power, upon men in the right, without power. He had seen Pennsylvania Hall—a costly temple devoted to Liberty—enveloped in flames, while a mob of the "respectable" people of Philadelphia looked on with smiles of approval. He was on the ground when the Mayor of the city addressed this mob as his "police" and surrendered the building to their keeping. He had seen the grossest outrages inflicted, by mobs, by men in authority, and by judicial tribunals, on the property, persons, and character of innocent and honest men, but he had never been witness of anything which, regarded in every light, he considered so utterly unsusceptible of apology as that perpetrated by John K. Kane, Judge of the United States District Court, upon the person and character of Passmore Williamson. He had been witness of the summary proceedings which used to take place before the infamous Commissioner Ingraham (now gone to his own place), and he was familiar with all that took place under Judge Kane's notorious charge to the Grand Jury on the crime of High Treason. He had seen, as the result of that charge, Castner Hanway, Elijah Lewis, Joseph Scarlet, Samuel Williams, Isaiah Scarlet and a score or more of others, immured in the narrow cells of this same prison which now holds Passmore Williamson. He had seen the grief and anguish which this infamous charge had been the means of introducing into what had before been peaceful domestic circles. He had seen the irreparable injury which had been done to the health and business of Castner Hanway, and he had heard but a short time since of the death—prematurely precipitated—of his amiable and exemplary wife. She had never been able to recover from the shock inflicted by the imprisonment and other persecutions of her husband. He had seen, in another case, Hannah Dellam arrested as a fugitive sl

HUMANITY PRONOUNCED A CRIME BY AN ECCLESIASTICAL TRIBUNAL.

To the Editors of The Anti-Slavery Standard.

SIR: I have no ambition to obtrude my personal history on the attention of your readers; but as my name has already, without any desire on my part, been placed before the public, I avail myself—by advice of friends—of my brief sojourn in your city to offer you such a statement of facts as may place me in a right position before the public; and I hope the narrative may serve to illustrate the bearings of slavery upon the personal security of the citizen of a free State, and upon the civil and religious liberties of the American people.

I am a native of Kentucky and was educated there, but, to the honour of my parents, who were not slaveholders, my education was such as to incline me against slavery. About twenty years since, I became a minister in the "Cumberland Presbyterian church." This ecclesiastical body is located at the South-West, and its members have been, from the beginning, with few exceptions, decidedly in favour of slavery. Their General Assembly refuses to legislate on the subject, on the plea that, as a spiritual body, they have no cognizance of civil matters. During the six years of my ministerial labours in Kentucky, I was known to be unfriendly to slavery, though favouring the scheme of Colonization. Sometimes I preached on the subject, which made me an object of suspicion, and subjected me to some obloquy, but I met with no serious molestation. Yet my removal from my native State was owing to my aversion to the practice of slaveholding. During my fourteen years' ministry in Princeton, Indiana, I used my liberty to preach more freely against slavery than I had done previously. I encountered no serious opposition from my brethren until the rise of the excitement growing out of the Nebraska question. Then they began to cry out that it was a political question, which ought not to come into the pulpit. It was not until after this time that the events took place which have involved me in trouble.

In May, 1854, Thomas Brown, of Henderson, Kentucky, was arrested and imprisoned on suspicion of aiding two female slaves, with their children, to escape from Union County, Ky., into Canada. An "indignation meeting" was then held, and a committee appointed to notify his wife, with her two little daughters, to leave the State within a few days, which were specified, or abide the consequences. She accordingly removed, with her children, to Indiana, and came to Princeton, the place of my residence. She was then a stranger to me, but, of course, I befriended her. A knowledge of this fact was conveyed to Union County, where I had formerly resided, and where Brown was imprisoned. This, as I soon learned, occasioned a suspicion that I was somehow connected with the escape of the slaves.

The arrest of Brown, though, of course, it had taken place in Kentucky, had been effected by a Mr. Gavit, a sheriff of Indiana, without any legal authority to do so. To this person the following note was now addressed:

"HENDERSON, June 6, 1854.

"MR. GAVIT: The citizens here have raised for you and those who assisted you one hundred dollars, for the apprehension and lodging in the Union County jail, Brown, charged with stealing negroes. The citizens here and in Morganfield authorized Mr. Harris to say to you that for the apprehension and sending to the penitentiary of Brown, who is thus charged, they would see that five hundred dollars would be paid you. Should you produce against Brown such testimony as will convict him of stealing slaves from this side of the river, you may rely on getting this sum from the citizens—say five hundred dollars, less the one hundred dollars now inclosed to you. Please acknowledge the one hundred dollars inclosed. Yours respectfully,

ARCH. DIXON,
A. J. ANDERSON."

This Arch. Dixon was formerly Governor of Kentucky, and was afterward the successor of Henry Clay in the Senate of the United States.

This reward for testimony being offered, Mr. Gavit's associate, John Ward, Marshal of Evansville, Indiana, succeeded in securing a witness, one James Steele, who went to Kentucky and gave the only testimony upon which Brown was convicted, though his testimony, in reality, amounted to nothing, and, therefore, was never published.

At the request of Mrs. Brown, previous to his (Steele's) going to Kentucky on this business, I waited on him and endeavoured to dissuade him from going. This was another ground of suspicion against me.

Another circumstance was the following: Some time in the ensuing autumn (1854) a citizen of Evansville, Ind., Eli Bryant, a native of Kentucky, being in Henderson, Ky., was arrested, and, without even the formality of an affidavit, was thrown into prison, and detained there for more than half a year, without right or justice, merely on suspicion, and then discharged, without a trial, on his signing a bond, under penalty of two thousand dollars, never, during life, to come into the State again, where his relatives reside. While in confinement he wrote a letter to his wife, in which he advised her to consult with me, in respect to obtaining assistance for the family, as they were poor. This letter was intercepted, broken open and copied, and furnished the final ground of proceedings against me. A reward of one thousand dollars was thereupon immediately offered, in private, to any person who would either decoy me into Kentucky or take me there by force.

A little before this time the Indiana Presbytery of the Cumberland Presbyterian church, to which I belonged, while in session at Washington, Davies County, Indiana, resolved "That it is not expedient to discuss the subject of American slavery from the pulpit." The resolution was passed by a vote of seventeen to three. This was immediately after I had preached a sermon against slavery before the Presbytery. Paying no regard to this action, I proceeded to preach afterward as I had formerly done.

The Presbytery met again at Mount Moriah, Gibson County, last April. A resolution was introduced by one of the members, and seconded by myself, as follows:

"Whereas, It is the duty of every Christian and ecclesiastical body, as such, to bear their testimony against all evil; and whereas, American slavery is a great moral evil;

"Resolved, therefore; That it is the sense of this Presbytery that American slavery is a great moral evil, contrary to the spirit of the Gospel of our Lord Jesus Christ."

This resolution, with the preamble, was rejected by the Presbytery in the adoption of a substitute indorsing the views of the General Assembly, and dissuading from the agitation of the subject as "fraught with fearful consequences, and which, if persisted in, may result in severing the body of Jesus Christ."

Pending this action, a charge was preferred against me by the Rev. J. D. Cowan, formerly of Texas, for "unchristian conduct."

"*First specification:* For associating himself with an association known as the underground railroad, whose avowed business is to assist slaves from slave to free territory.

"*Second specification:* For actually engaging in the business of assisting slaves in making their escape from slave to free territory, which is contrary to the laws of the United States and statute laws of the State of Indiana."

Whether *this* action of a "spiritual body" took "no cognizance of civil matters," the reader will judge.

The testimony consisted merely of statements of what I had myself said. But several of the statements were not true.

Upon this they proceeded to suspend me "from the functions of the Gospel ministry"; but, previous to their decision, two other ministers, belonging to the Presbytery, together with myself, had withdrawn, and organized ourselves into a new ecclesiastical body.

A minister of the Cumberland Presbyterian church from Kentucky was present during the discussion of the resolution relative to slavery; and immediately on his return home, the Court convened that sentenced Brown to the penitentiary for two years for abducting slaves, and, on the same testimony, the grand jury immediately found a bill against me for "the crime of abducting and stealing slaves," &c.—*the accusation referring to the removal of the same slaves—although I had not been in the State of Kentucky for several years.*

This action, it will be perceived, accords with the doctrine of the Missouri Courts, that persons *out* of the State may be indicted and tried for crimes under the laws of the State—a doctrine acted upon by a grand jury and Governor of Alabama, several years since, in the case of the late R. G. Williams, for whose rendition a requisition was unsuccessfully made on Gov. Marcy, of New York.

Gov. Powell, of Kentucky, accordingly, made a requisition on Gov. Wright, of Indiana, requiring my delivery to his agent, the same Mr. Gavit, the sheriff, who was to have received four hundred dollars for Mr. Brown's conviction. Gov. Wright apparently evaded the responsibility of direct action by a timely visit to Washington City. His private secretary, Mr. Francis King, made out the papers; but the Secretary of State, E. B. Collins, Esq., refused to affix it to the seal of the State, and sign the warrants, because he did not believe the private secretary to be Governor of the State. On the return of Gov. Wright, he issued the warrant. I have in my possession a certified copy of the documents from Kentucky, upon which the warrant was issued, attested by the Indiana Secretary of State. I give here a copy of these warrants:

To his Excellency, JOSEPH A. WRIGHT, *Governor of the State of Indiana:*

Whereas, Thomas McCormick stands charged, by indictment in the Union Circuit Court, with the crime of abducting and stealing of slaves, and removing them out of the State of Kentucky, which crime is a felony under the laws of Kentucky;

And whereas, information has been received at the Executive department of this State that the said Thomas McCormick has fled from justice, and is now going at large in the State of Indiana; and it being important and highly necessary for the good of society that the perpetrators of such offences should be brought to justice;

Now, therefore, I, LAZARUS W. POWELL, Governor of the Commonwealth of Kentucky, by virtue of the authority vested in me by the Constitution and laws of the United States, do, by these presents, demand the said Thomas McCormick as a fugitive from the justice of the laws of this State, and make known to your Excellency that I have appointed John S. Gavit my agent to receive said fugitive, and bring him to this State, having jurisdiction of the said offence, that he may abide his trial for the crime with which he stands charged.

In compliance with the requisitions, I herewith annex and submit to your Excellency a copy of the indictment upon which this demand is founded, which I certify to be authentic.

In testimony whereof, I have hereunto set my hand and caused the seal of the Commonwealth to be affixed, at Frankfort, on the eighth day of June, in the year of our Lord one thousand eight hundred and fifty-five, and the sixty-fourth year of the Commonwealth.

Seal of Kentucky.

By the Governor, L. W. POWELL.

GRANT GREEN, Secretary of State.
By. JAS. W. TATE, Assistant Secretary.

THE COMMONWEALTH OF KENTUCKY, } *Sct.*
UNION COUNTY AND CIRCUIT,

Pleas before the Hon. Collins D. Bradley, Judge of the Union Circuit Court, at the Court-house in Morganfield, on the thirteenth day of April, in the year of our Lord one thousand eight hundred and fifty-five.

Be it remembered, that heretofore, to wit, at a Circuit Court holden for Union County, at the Court-house in Morganfield, on the twenty-seventh day of April, in the year of our Lord one thousand eight hundred and fifty-five, the Grand Jury empanelled and sworn well and truly to inquire of and due presentments make of all crimes and misdemeanours committed and done within and for the body of this Circuit, upon their oath aforesaid, among others returned into Court the following indictment against Thomas McCormick, to wit:

Union Circuit Court.
The Commonwealth of Kentucky } Indictment.
against
Thomas McCormick.

The Grand Jury of Union County, in the name and by the authority of the Commonwealth of Kentucky, accuse Thomas McCormick of the crime of abducting and stealing of slaves and removing them out of the State of Kentucky, committed as follows, to wit: The said Thomas McCormick, on the 3d day of May, 1854, in the County aforesaid, feloniously did steal, take, lead, and carry away a negro woman slave named Winney, and her infant child, name not known to jurors, the property of James Rice, of the value of $800: that is, the said woman slave worth $700, and the said slave child worth $100; the said McCormick, at the time, neither having lawful or colour of claim to said slaves:

And the Grand Jury aforesaid further accuse the said Thomas McCormick, that, on the day and year last aforesaid, at the County aforesaid, did then and there feloniously seduce and entice the said slave Winney, with her infant child, of the value aforesaid, to leave her owner and possessor, the said James Rice; said McCormick then having neither lawful or colour of claim to said slaves.

And the said Grand Jurors further accuse the said Thomas McCormick, that, on the day and year last aforesaid, in the County aforesaid, he, the said Thomas McCormick, did then and there feloniously aid and assist the said slaves Winney and her infant child, of the value aforesaid, to make their escape from their said owner and possessor, James Rice, and to pass into the State of Indiana; he, the said McCormick, at the time, having neither lawful nor colour of claim to said slaves.

And the Grand Jury aforesaid further say that the said Thomas McCormick, on the day and year last aforesaid, in the County aforesaid, did then and there feloniously aid and assist one Thomas Brown in stealing, taking and carrying away a negro woman slave, named Mary, and her infant, the property of Thomas Harris, of the value of eight hundred dollars—that is, the said woman worth seven hundred dollars, and the said infant slave child being worth one hundred dollars—he, the said Thomas McCormick, then and there not having lawful or colour of claim to said slaves.

And the Grand Jury further say, that the said Thomas McCormick, on the day and year last aforesaid, in the County aforesaid, did then and there feloniously entice and seduce the said slave Mary and her child aforesaid, the property of Thomas Harris, aforesaid, of the value aforesaid, to leave their said owner and possessor, he, the said McCormick, not having lawful or colour of claim to said slaves.

And the said Grand Jury further say and charge, that the said Thomas McCormick, on the day and year last aforesaid, did then and there feloniously aid and assist the said slave Mary and her infant child, the property of the said Thomas Harris, to make their escape from their said owner and possessor, against the peace and dignity of the Commonwealth of Kentucky.

Information given by JAMES STEELE: Summons, Ind. } LIVINGSTON LINDSEY, Attorney for the Commonwealth of Kentucky in Second Judicial District, pro tem.
GEO. ROBERTSON, Ind. } J. B. PAYNE, Foreman.
A true bill. J. B. PAYNE, Foreman."

Upon which indictment, Collins B. Bradley, the Judge of the Union Circuit Court, made the following indorsement, to wit:

$5,000. The Clerk will issue bench warrant, indorsed, permitting defendant to give bail in the sum of five thousand dollars.

C. D. BRADLEY.

And on the same day, to wit, at a Circuit Court holden for Union County, at the Court-house in Morganfield, on the twenty-seventh day of April, in the year of our Lord one thousand eight hundred and fifty-five:

Ordered, that a bench warrant issue against the defendant, Thomas McCormick, with an indorsement thereon, directing the Sheriff to let him to bail in the sum of five thousand dollars.

And afterward, to wit, at a further day of the said term, to wit, at a Circuit Court holden for Union County, at the Court-House of Morganfield, on the thirteenth day of April, in the year of our Lord one thousand eight hundred and fifty-five.

This day came the attorney for the Commonwealth and made satisfactory proof to the Court (that Thomas McCormick, who stands indicted for stealing and abducting slaves), by the oath of George Payne and Edmund Hopkins, resides in the County of Gibson, in the State of Indiana.

COMMONWEALTH OF KENTUCKY, } *to wit:*
UNION COUNTY AND CIRCUIT,

I, James R. Hughes, Clerk of the District Court for the County of Union, in the IId Judicial District in the Commonwealth of Kentucky, do certify that the four foregoing pages upon one attached sheet contain a full, true and perfect transcript of the indictment returned by the Grand Jury against Thomas McCormick and the proceedings had thereon in said Court (except the bench warrant, not yet returned).

In testimony whereof, I have hereunto set my hand and affixed the seal of the said Union Circuit Court, this 29th day of [L. S.] May, A.D. 1855, and the sixty-third year of the Commonwealth. JAMES R. HUGHES.

STATE OF INDIANA, OFFICE OF THE SECRETARY OF STATE.—To wit:

I hereby certify that the above is a correct copy of the requisition made by L. W. Powell, Governor of the State of Kentucky, on J. A. Wright, Governor of the State of Indiana, for Thomas McCormick, and all the papers accompanying said requisition, as the same appear on file in my office.

In testimony whereof, I have hereunto set my hand and affixed the seal of the State, at the City of [State seal.] Indianapolis, this 18th day of July, A.D. 1855.
ERASMUS B. COLLINS, Secretary of State.

By the concurrent action of ecclesiastical and civil authorities, I am thus proscribed, hunted and driven out as a vagabond from a Free State, so called—a State of which I am a lawful citizen—for no crime, and only because I am suspected of an act which, so far from being criminal, had I committed it, would only have been doing to others as I would have others do to myself. For mere suspicion of this, I am separated from my wife and children, whom I cannot visit but at the hazard of being dragged as a felon into the land of manacles and bowie-knives.

This act of Gov. Wright, in this case, is the more remarkable on account of its juxtaposition to a case wherein a similar principle, in respect to requisitions, was involved. Not a year had elapsed since Gov. Wright had made a requisition on Gov. Powell, of Kentucky, for the delivery of a citizen of that State, who, *on the soil of Indiana*, had committed a crime against her laws. Gov. Powell promptly refused a compliance, on the ground that in Kentucky the offence charged was no crime. So much more sacred are the claims of Slavery than the claims of Freedom. T. B. MCCORMICK.

New York, October 31, 1855.

PENNSYLVANIA ANTI-SLAVERY SOCIETY.

THE Annual Meeting of this Society will be held this year in Sansom Hall, Philadelphia, commencing on Tuesday, the 16th of December. Mr. Garrison will be there, and other able speakers from a distance. The impetus which has been given to the anti-slavery agitation in Pennsylvania by the Passmore Williamson case and other causes will impart an unusual interest to the proceedings of this meeting, and we doubt not that it will be one of the most important anniversaries the Society will have yet celebrated.

The Fair will be held the same week, though not in the same hall. It will be held in the large and elegant saloon of the Assembly Buildings, and will continue from Wednesday evening, the 12th, till Saturday evening, the 15th, inclusive.

A CONFESSION.—Said Mr. Vandyke, United States District Attorney, addressing himself to a friend as he stepped out of the Court-House after Passmore Williamson's release, "Isn't a Quaker the very Devil?"

"Yes," said the person interrogated, "with all due deference to my Quaker friend here" (alluding to a third person who happened to be present), "I think he is."

This shows very clearly that the District Attorney, who, in this business, has been the tool of Judge Kane, regarded Mr. Williamson as a victor, and so he is regarded at heart, no doubt, by Judge Kane himself, and the whole tribe of doughfaces by whom he has been sustained.

CHARLES SUMNER made a forcible and eloquent speech, in defence of the Republican party, in Faneuil Hall, on the 2d inst. In his exordium, he thus alluded to his recent tour in the slave States, and to what fell under his personal observation:

"It has been my fortune latterly to see slavery face to face in its own home, in the slave States; and I take this early opportunity to offer my testimony to the open barbarism which it sanctions. I have seen a human being knocked off at auction on the steps of the Court-House, and, as the sale went on, compelled to open his mouth and show his teeth, like a horse; I have been detained in a stage-coach, that our driver might, in the phrase of the country, 'help lick a nigger'; and I have been constrained, at a public table, to witness the revolting spectacle of a poor slave, yet a child, almost felled to the floor by a blow on the head from a clenched fist. Such incidents were not calculated to shake my original convictions. The distant slaveholder who, in generous solicitude for that Truth which makes for Freedom, feared that, like a certain Doctor of Divinity, I might, under the influence of personal kindness, be hastily swayed from these convictions, may be assured that I saw nothing to change them in one tittle, but to confirm them, while I was entirely satisfied that here in Massachusetts, where all read, the true character of slavery is better known than in the slave States themselves, where ignorance and prejudice close the avenues of knowledge."

LECTURES IN PHILADELPHIA.—Our friends in Philadelphia are to have a Course of Anti-Slavery Lectures during the coming Winter, in which will be embraced some of the ablest advocates our cause can boast. Among them are the names of Theodore Parker, Henry Wilson, Wm. Lloyd Garrison, Antoinette Brown, C. L. Remond and Wendell Phillips. The Course is to consist of Ten Lectures. The names of all the speakers will be announced in due time. The price will be 25 cents for single tickets and $2 for tickets for the season.

Our Philadelphia Correspondence.

PHILADELPHIA, Nov. 4, 1855.

THE cry of joy is in all hearts! Passmore Williamson is out of prison. His liberation is a source of satisfaction to all parties concerned; to Kane and his abettors that *he* has succeeded (whether gracefully or not, it is no matter) in getting himself apparently out of an ugly scrape; and to Mr. Williamson and his friends that, without derogating from his own dignity, he had been able to escape from the clutches of a corrupt and capricious tyrant. Any one who will read the answers made by Mr. W. to the questions propounded to him by the Court will at once perceive that he stands in the same position he occupied when first committed for contempt. His answers are, in all respects, substantially the same as the return which Kane pronounced to be false and evasive, and in consequence of which he was thrust into prison. The great point insisted on by Kane in his first decision was, that Mr. W. was guilty of falsehood, and consequently of contempt, in his denial of having had control or possession of Jane and her children at any time. And so he went on defending this position, and assuming others (if possible) more palpably absurd, until he found himself caught in the meshes of the net he had spread for his prisoner. He then commenced the backing-out process. This he accomplished with about as much grace as could be expected from an individual possessing the same share of brains and generosity as falls to his lot. It is my confirmed opinion that, if Kane could have found a single inch of ground to stand upon, other than that already taken by him, he would have clung to it with the obstinacy and malice of a tyrant, in order to keep Mr. Williamson in prison. I am not of the number who believe him to be sensitive to expressions of merited disapprobation. St. Clair said, with reference to the gentle Eva, that "evil ran off of her mind like dew from a cabbage leaf." Just put *good* for evil, and you may apply the comparison to Kane with equal truth. He possesses a nature impervious to anything like an honest and manly utterance of indignation. It is something he never felt himself, and of course he does not understand it. That which will make him feel must be on a level with his own desires and capacity. And as fat offices and social position are evidently the great object of his existence, these must be taken from him, or his safe possession of them seriously threatened, before he will unhesitatingly cry quarter. Surely, Kane has had no reason to feel either the imminence or probability of such a catastrophe. There is certainly a great deal of contempt expressed for him in private. But it is a very modest feeling, and is exhibited within the sacred precincts of the domestic and social circle, rather than before the public. Kane doubtless thinks such a retiring disposition very commendable, and would be glad to see every avenue of society pervaded with its beneficent spirit. Partly, therefore, to secure this end, but more especially because he is cornered, and can pursue no other course, he orders that Mr. W. may have the privilege of petitioning him for leave to answer such questions as may be propounded to him, touching matters heretofore *legally* inquired into, thereby purging himself of the contempt for which he stands committed. "Oh! upright Judge! Oh! learned Judge!" "I thank thee, Jew, for teaching me that word." And, so Mr. W. comes before this man, who (according to the Shylock that graces the Supreme Bench of our State) is as "learned and upright as any Judge in the land." This were true if Judge Black is a fair representative of our Judiciary.

But the prisoner presents his petition, without inserting the word "legally," as ordered by the Judge. Kane demurs at the informality, and, as usual, takes time to consider whether the petition in that form can be received, pretty plainly intimating that it cannot. The next day, however, this Judge, who had hitherto borne himself so proudly, wears an altered mien. It is no longer the prisoner *must* do so and so, but "I would suggest the propriety of doing thus," or, "would it not be better for Mr. Williamson to use language like this." The "learned Judge" offers no reasons for this sudden descent from the high ground which he had occupied during the previous proceedings in this case, hence we are left to guess at them as we best can. R.

From Our Cincinnati Correspondent.

The Election in Ohio—Public Sentiment—Anti-Slavery Bazaar—Barnum's failure in the Queen City, &c.

CINCINNATI, Oct. 27, 1855.

YOUR readers have already been advised of the result of the late election in this State and the complete triumph of the Republican party. I have been looking for the official returns, which are apt to vary from the reports at first given in the papers, and often reduce the majorities of the successful candidates. From the returns received at Columbus, this week, it appears that in all the Counties but 13, Chase's majority over Medill is 12,650. The remaining Counties, according to the best reports, will give him 4,200 more, making his majority 16,850. It may be more than this. The total vote given for Trimble will be a fraction over 24,000.

We have returns from all the districts, showing that the new Legislature will stand,

	House.	Senate.	Total.
Republicans,	78	29	107
Democrats,	33	6	39
			146

This overwhelming Anti-Nebraska majority makes the reelection of Mr. Wade, to the United States Senate, a certainty. The rest of the State ticket is elected by a majority of between 35 and 40,000, which indicates more clearly than the majority given for Chase the sentiment of the State on slavery extension. Gov. Trimble, and those who supported him, came out decidedly in opposition to the Nebraska bill, and opposed Mr. Chase because he was known to be adverse to the Know-Nothings. The most spirited and untiring efforts were made by both the Medill and Trimble men to defeat Mr. Chase, and the vilest abuse heaped upon him, the epithets "Abolitionist," "Disunionist," "trickster," "demagogue," being employed against him without stint, and yet, in despite of all this, his election has been secured by a very gratifying majority. Under all the circumstances, this is an endorsement by the people of the Republican or Anti-Slavery platform in the most unmistakable manner. The State is sure for a Republican President, next year, by at least 40,000 majority. The outcry of the Pierce Democracy against "sectionalism," and a "sectional party," is understood; the outrages of the Slave Power in Kansas are read in all our papers, and the anti-slavery sentiment of the people in every part of the State is growing stronger and more decisive every day. The election of such a man as S. P. Chase of itself speaks volumes, and should encourage the anti-slavery voters in your State and Massachusetts to perseverance in the establishment of a National Anti-Slavery party.

The Annual Anti-Slavery Bazaar closed last evening, in this place, after an exhibition of three days. Several friends of the cause from abroad were present, among others Lucretia Mott and Lucy Stone Blackwell, both of whom, on different evenings, addressed the assembly. Governor Chase was present during the last evening. The avails of this exhibition, you are aware, are given to promote the Anti-Slavery cause, by supporting its publications, lectures, &c. The Fairs have hitherto been conducted on the most unexceptionable principles, so that any one disposed to encourage the cause of Freedom in this way can patronize them.

There was an exhibition of a very different kind expected in our city this week, which proved a total failure. I refer to Barnum's proposed Baby Show, which was extensively advertised in our papers, and was expected, by most persons, would be successful, as Barnum's similar enterprises were at the East. But our daily papers came out strongly in reprobation of it; public sentiment in the city was evidently against it; and, though a few babies were brought from the country, the exhibition was abandoned, Barnum ascribing his failure to the inclement weather in the early part of the week (which was certainly adverse to it), and the "libels" upon him on the part of the press. Our city thus has had the honour of placing the seal of disapprobation upon this most objectionable kind of exhibition, and putting a stop to it, it is to be hoped, entirely.

The Sixth Annual Meeting of the Woman's Rights Convention was held last week, and attracted considerable attention. The most prominent and able advocates of their doctrines were in attendance, and fair reports of the discussions given in our dailies.

This seems to be the era of Conventions, and Fairs of all kinds, agricultural, political and reformatory. There never was a year so prolific of them as this. It is owing in great part to the increased facilities and cheapness of travel by our numerous railroads, which leads people of all classes to go abroad much more frequently than was customary in the "olden times." Yours, P.

LITTELL'S LIVING AGE, No. 598, opens with a notable article, from the *North British Review*, entitled "The 'Non-Existence' of Woman." It is a review of the Hon. Mrs. Norton's "Letter to the Queen on Lord Chancellor Cranworth's Marriage and Divorce Bill." The advocates of woman's rights will be eager to read it. They will find in it some concessions quite remarkable as coming from a grave Orthodox Quarterly, and not a little to which they will naturally take exception. There is, beside, the usual variety of foreign, literary and political selections. Littell, Son & Co., 343 Broadway.

OUR CINCINNATI CORRESPONDENT, after a long silence, appears again in our columns this week. Though of a different school from that to which we belong, his favours are always welcome, and we hope to hear from him quite frequently during the approaching winter.

MASSACHUSETTS.—The Know-Nothings carried the Old Bay State on Tuesday, reelecting Gov. Garder by some 14,000 plurality, and securing a majority of the Legislature. We are sorry to record the defeat of the Republicans.

NEW YORK has probably elected the Know-Nothing State ticket. It is possible, however, that the returns yet to come in may show a Republican majority. The prospect for Political Anti-Slavery, even in its most diluted form, looks dark enough.

Summary.

SLAVES EMANCIPATED.—The Wheeling *Times* of Tuesday states that about thirty coloured persons, of both sexes, who were lately emancipated by the executor of the late Miss Taliaferro, of King William County, Virginia, passed through that city on Monday morning, on their way to Mount Pleasant, Ohio, nine miles west of Wheeling, where they are to be located among a society of Friends.

GOOD SENSE.—The editor of the *National Magazine* (Methodist) says:

"We do not in our editorials hold ourselves responsible to the personal views of any individual patron. For ourselves, personally, we would not subscribe a sixpence for a periodical which should hold itself bound to edit only received views, or bring us from month to month such opinions only as are admitted by common consent, or a repetition—a rehash of our own individual thinkings. We prefer something independent—even if it challenge, sometimes, our dissent."

ANOTHER CASE OF CONTEMPT OF COURT.—A case very similar to that of Passmore Williamson recently occurred in the State of Indiana. The Common Pleas Prosecutor of Vanderburg County had the Clerk of that Court sworn in open court, and put to him the general question, "Do you know of any violations of the penal laws?" The Clerk refused to answer the question, on the ground of its illegality. The Court held the question a proper one; and on his again refusing to answer, the Clerk was sent to jail for contempt. A writ of habeas corpus was obtained from Judge Davidson, of the Supreme Court, and the case examined before him. The Court held that, although the question was an improper one, and the witness not bound to answer it, yet every Court must judge for itself what constitutes contempt of its authority, and no other could interfere to correct its acts in such matters.

MEXICO.—The opinion in well-informed circles in Mexico is that the present Government will not last long, and that its downfall will result in the formation of separate and petty sovereignties or small confederacies, and perhaps final annexation of the Northern States to this Government. Some distinguished Mexicans are talking of an alliance with the United States which shall provide for the protection of the frontiers against the savages and the interior against military despotism. One would suppose that Mexico had had sufficient experience already of the value of American protection against savages. News had reached the capital of an invasion of Coahuila by a party of Texan fillibusteros variously estimated at from 200 to 800. This party are said to have been defeated at a point on the river Escondido.—*Tribune.*

THE MICHIGAN YEARLY MEETING OF PROGRESSIVE FRIENDS assembled at Livonia, Wayne Co., Sept. 29th, and continued its sessions for three days. Joseph Merritt was chosen President, and A. M. Powell, Anna Mortimer, and Jacob Walton, Secretaries. The name of the association was changed from Progressive Friends to Friends of Human Progress. A great variety of subjects was introduced and discussed, among them slavery, physiological reform, the evils of tobacco, the true idea of worship, the authority of the Bible, education, sectarianism, peace. Among those who took part in the debates were C. C. Burleigh, Aaron M. Powell, H. C. Wright, S. D. Moore, J. H. Philleo, and Rev. C. C. Foote—the latter in opposition to much that was said by the other speakers. The meeting is said to have been deeply interesting and edifying.

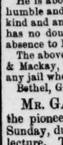
SEEING THE BEARING.—A correspondent of the St. Louis *Democrat* says:

"A prominent slaveholder, from our north-western counties, recently remarked that Atchison's movements in connection with Kansas Territory had already depreciated the price or real value of land to an amount greatly exceeding the value of the slaves in Missouri. He has turned away trade from St. Louis and Missouri river towns, of the greatest importance to them, which can never be regained while its followers rule on our western border. Emigrants now pass north of us, and purchase their wagons, and teams, and general supplies, in Iowa, who would have secured their chief supplies here, and greatly augmented the profits of steamboat capital and labour, while they would have increased the amount and value of business done in all the important towns bordering on Kansas."

A COLOURED ENGLISHMAN.—The Havana correspondent of the *Tribune* writes to that paper, under date of Oct. 28th, as follows: "A black man, sent from Baracoa to this city for sale, came to the British authorities here and stated that he and a black boy had been brought from Nassau, New Providence, a few years since, by a Dr. Anderson, to Baracoa, where Dr. A. died; a year after which event they were sold into slavery by his widow, who has since returned to Nassau. As you will suppose, due regard was paid to the poor fellow's story. His sale was stopped and the proper means taken to place the matter under investigation. If the tale which he has told proves to be the truth, of which, from his manner, I entertain but little doubt, Mrs. Anderson will stand a fair chance of visiting some penal settlement as a convict."

WM. WELLS BROWN.—This noted man, who escaped from slavery in Missouri, some twenty years ago, a poor, ignorant, half-blooded African slave, educated himself, travelled in Europe, published a book of his observations of travel which commanded the respect of the British public, and became an eloquent and forcible lecturer, has delivered in Montpelier, last week and this, two lectures on the woes and wrongs of his race, which would compare favourably with the efforts of scores who are ranked among the most gifted of our American speakers. He has a daughter with him also, who, by his exertions and the aid of friends in England, has been so well educated, and possesses so much genius, as to enable her to deliver very acceptable lectures on literary topics. Brown is no ordinary man, as we think most who hear him will be ready to concede. And we hope the friends of freedom will everywhere receive him as his merits and the cause he is engaged in deserve.—*Montpelier (Vt.) Freeman, 1st.*

WHITE SLAVES.—The Savannah *Republican*, printed in the Democratic State of Georgia, which boasts a Toombs, who says he will yet call the roll of his slaves at the foot of Bunker Hill monument, has, in its impression of the 15th ult., the following advertisement:



$50 REWARD.—RUN AWAY from the subscriber on the 22d ultimo, my Negro man ALBERT, who is 57 years of age, very white, so much so that he would not be suspected of being a negro. Has blue eyes, and very light hair. Wore, when he left, a long thin beard, and rode a common chestnut sorrel horse, with about $70 belonging to himself.

He is about 5 feet 8 inches high, weighs about 150 lbs., has a humble and meek appearance, can neither read nor write, and is a kind and amiable fellow, speaks much like a low country negro. He has no doubt been led off by some miserable wretch, during my absence to New York.

The above Reward will be paid for his delivery to me, or to Tison & Mackay, Savannah, or for his apprehension and confinement in any jail where I can get him. J. M. TISON.

Bethel, Glynn Co., Georgia.

MR. GARRISON'S LECTURES.—William Lloyd Garrison, the pioneer in the anti-slavery cause, spoke in our City Hall, Sunday, during the day and evening. We heard his evening lecture. The audience was quite large, and all listened with the most respectful attention. He contrasted the present state of the anti-slavery cause with what it was twenty years ago, and thought enough had been done in that time to give the greatest encouragement to its friends. * * * The closing part of the lecture was received with much applause. He said in regard to the candidates for Governor, in this State, that if the slaveholders and slave-drivers were to vote at our election, they would all go for Erasmus D. Beach, the candidate of the sham democracy, in preference to all the other three. If Mr. Beach was out of the way, then this same class would vote for Samuel H. Walley, the sham Whig candidate. And if there were only Mr. Gardner and Mr. Rockwell in the field, the same slaveholders and slave-drivers would unanimously vote for Gardner. And if the slaves of the South could give a vote, each and every one of them would go for Julius Rockwell!—*New Bedford (Mass.) Standard.*

NATIONAL WOMAN'S RIGHTS CONVENTION.—The Cincinnati *Gazette* thus speaks of the Woman's Rights Convention lately held in that city:

"Among the celebrities in attendance are Mrs. F. D. Gage, of St. Louis; Mrs. Ernestine L. Rose, of New York; Mrs. Lucretia Mott, of Philadelpia. The proceedings yesterday consisted mainly of speeches. Mrs. Gage was the first speaker, and very well she spoke. She is the very impersonation of 'strong-mindedness.' She has the countenance of a resolute, decided man, rough and strongly marked. She speaks with great fluency, clearness, and point, rarely boggles for a word, and never talks nonsense. We doubt if she be not the ablest advocate of her views in the country.

"Mrs. Mott is a venerable Quaker lady, with a fine benevolent face, and a genuine Quaker pleasantness of manner. We have not yet heard her in a 'set' speech. If there is any truth in Phrenology, she has a very superior intellect.

"To do justice we must admit that there is as respectable a collection of talent in the Convention as in any ordinarily political assemblage of ten times its size. In purity and finish of style, in perfectness of illustration, in all the qualities of good speeches, they are really excellent."

POPULAR SOVEREIGNTY IN MINNESOTA — KANSAS OUTRAGES RE-ENACTED.—*The St. Paul Daily Times* of the 18th comes to us with an extraordinary account of the manner in which the friends of Henry M. Rice, the Nebraska candidate for delegate to Congress from that Territory cooked up an illegal vote for him in certain portions of the district. It appears to be beyond controversy that the new wilderness counties of Doty and Superior on St. Louis river on the north side of Lake Superior in Minnesota never did and do not now contain over fifty legal voters. But notwithstanding this, the Rice faction polled in these counties nearly *five hundred votes*—all for Rice; and beside this, nearly all the people of the town of Superior, in Wisconsin, went over to the Minnesota side and voted for Rice. Three new and illegal polls were opened, citizens of Wisconsin were put in as judges of the election, and a host of Chippewa Indians were brought up to the polls, and every one of them made to vote for Rice. One fact shows the atrocity of the fraud. At the census taken in June there were scarcely three hundred people, men, women, and children, in the whole north shore, and now there are nearly double that number of voters. These frauds are certainly sufficient to render the election of Mr. Rice a nullity, and the people of the Territory owe it to themselves to see that such outrages are properly punished.—*Buffalo Express.*

MISSOURI TO BE TAXED TO MAKE KANSAS A SLAVE STATE.—We have a suggestion to make. It is desirable for the interests of Missouri, as well as the whole South, that Kansas should be a slave State. Let the citizens of the Platte Purchase, as the inhabitants of a slave State which borders on the Territory of Kansas, and as vitally interested, consult among themselves as to the propriety of submitting to a tax of one or two per cent. on all their real or personal property, for the purpose of colonizing one thousand pro-slavery men in Kansas. This will secure the Territory to the South. What will our brethren of the South say to this? Who, that is true to Missouri, will say no?

This course can only be justified in opposition to a wrong started by Massachusetts in the formation of a contemptible Emigrant Society, which has flooded our neighbouring Territory with the refuse and off-scouring of a pauper world. Such a course is vindicated by the law of nations.

There are many above Mason & Dixon's line as sound and sterling upon the question of slavery as the most ardent of those who go to extremes in defence of the "peculiar institution." The people of Iowa, we believe, as a general thing, are true to the South. Last week, three runaway negroes, the property of Mr. Middleton, were captured by Iowains and delivered into the safe custody of their respective masters. A few days ago, two other fugitives were arrested by citizens of Iowa and returned to the owner. Such conduct is indeed commendable and should teach Southern men to discriminate in their opinions about the unsoundness of the whole North.—*St. Joseph (Mo.) Cycle.*

A HABEAS CORPUS CASE IN CONNECTICUT.—Justice Ellsworth, of the Connecticut Superior Court, has recently expressed an opinion touching the imprisonment of Passmore Williamson, which is interesting as showing the views entertained by our judiciary. There was a habeas corpus issued by him at the Fairfield Superior Court, last week, to produce the body of a young Irish girl, claimed by her mother to be detained in the family of a Mr. Rider, of Danbury. The girl was produced in Court, and testified that she was not restrained of her liberty, but preferred to remain with Mr. Rider. On this being made to appear, the Court, after hearing an argument in behalf of the application, declined to hear the respondents, as any plea in the matter seemed to be unnecessary. No relief in a case like this (said Judge E.) could be granted under a writ of habeas corpus. That writ was designed for the protection of personal liberty, and for no other purpose. The application was to be regarded as in fact coming from the person whose liberty was restrained, with the obvious exception that such application might be made by others in behalf of infants, idiots, &c. The protection of *persons*—not of *rights of property*—was the object for which this important writ was designed. It appeared that this girl was not under illegal restraint

Miscellaneous Department.

THE TRUE HISTORY OF COUNT CAGLIOSTRO.

No one ever worked the rich mine of human credulity so long and so profitably as Joseph Balsamo, better known by his assumed titled of Count Cagliostro. From the records of the French police and the Roman Inquisition, we can glean the history of the greater part of his life; but many of the enigmas of his mysterious career will probably never be explained. He himself pretended that his first recollections were of the East—the land of mystery. He was brought up, he said, in princely splendour at Medina, attended by a suite of eunuchs and slaves, and instructed in all the occult science by a sage termed the wise Althatas. In his twelfth year, he went to Mecca, where he lived for three years with his uncle the cheriff. Thence he started on his travels. In Egypt, he studied the lore of the priests, and received with delight the knowledge of the ancients, preserved in the Pyramids. In 1766, he made his appearance in Malta, where the Grand Master received him with distinguished honours.

Now, the truth is, Balsamo was born in Palermo, in 1743, and, at the age of thirteen, was sent to the convent of the Brothers of Mercy at Cartagirone, where he was committed to the tuition of the apothecary, under whom he acquired his first insight into the chemical and medical secrets he afterwards used so successfully. Expelled from the convent for irregular conduct, he commenced life on his own account in Palermo. Forgery seems to have been his first method of fraud. Being an excellent penman, he counterfeited wills, papal dispensations, permits for monks to leave their convents at uncanonical hours, and even tickets for the theatres. At last he was compelled to abscond, for having cheated a silver-smith of sixty ounces of gold by pretending to disclose a hidden treasure. He fled to Messina, and there joined a kindred spirit, a noted juggler, versed in Arabic and the languages of the East. Travelling with this companion in Syria and Egypt, Balsamo picked up that smattering of the Oriental tongues which proved so useful to him in his subsequent deceptions. At length, a ship, in which these two worthies were passengers, was driven by stress of weather into Malta; and Balsamo, learning that Pinto, the then Grand Master, was addicted to alchymical pursuits, introduced himself as the descendant of a Christian princess of Trebizonde; the juggler personating his tutor, the wise Althatas. The deception was completely successful. The Grand Master assigned them apartments in his palace, and they worked daily in his laboratory. In a short time, however, the juggler died; and Balsamo, inconsolable for the death of his tutor, left Malta, furnished with letters of recommendation from Pinto. Arriving at Rome, he was introduced to the pope by the Maltese ambassador; and shortly afterwards he married a women named Lorenza, whose rare and singular beauty, combined with an extraordinary talent for intrigue and artifice, caused her to be an invaluable partner to such a man. About this period, assuming the title of Count Cagliostro, he commenced his travels, visiting every country in Europe from Spain to Russia. It appears that he actually must have possessed some medical skill. By prescribing for the poor gratis, and giving away large sums in charity, he became exceedingly popular wherever he went; but to the rich, he sold his miraculous pills and balsams at equally miraculous prices. He professed to be able to convert flax into silk, and received large sums of money from his dupes for disclosing the process, which, in all probability, was somewhat similar to that now known as Clansen's patent for making flax-cotton. He also, for a handsome consideration, converted small diamonds into large ones, by substituting paste counterfeits, which he was very skilful in making, for the real stones. He first arrived in London in 1776, and, though then possessed of considerable wealth, did not succeed, as on the continent, in gaining admission into the higher circles of society. During his stay in London at this period, he got involved in several lawsuits, and was committed to prison no less than ten different times. It appears that, with all his cunning, he became the prey of a number of low sharpers and solicitors, who, from his ignorance of English laws, habits and customs, succeeded in fleecing him to no small extent.

One of those cases is curious. A Miss Fry entrcated Cagliostro to tell her the number of a ticket which would gain a prize in a lottery, then about to be drawn. He at first refused; but her earnest entreaties prevailing, he took a cabalistical-looking manuscript out of his escritoire, and after making many and apparently very abtruse calculations, told her the fortunate number. She immediately purchased the corresponding ticket; and no doubt more to Cagliostro's amazement than her own, it actually turned up a prize. Numberless applications were then made to the count for fortunate numbers, but he steadily refused to make another calculation; but piles of bank-notes and costly jewels were given to the cunning countess, to induce her to worm the valuable secret from her husband. Miss Fry, not content with her first venture, presented Lorenza with a gold snuff-box, containing diamonds to the value of L.294; but not being able to prevail upon Cagliostro to indicate another number, she caused him to be arrested for pursuing illegal arts, and entered an action for restitution of the box and jewels, which were ordered to be restored with costs. It forms a remarkable feature in human credulity, that at the very time this Miss Fry believed Cagliostro so prescient as to be able to tell her the number of an undrawn prize, she was actually engaged in swindling him herself. Being connected with a broken-down *roué* named Scott, she introduced him to Cagliostro as a Scottish nobleman. The sham nobleman was so delighted with the sham count, that he invited him down to his castle in Scotland, promising to introduce him to the highest personages in that kingdom. This being just what Cagliostro wanted, he eagerly snapped at the proffered bait; and as his noble friend was far from home, and short of cash, he lent him large sums to prepare for the journey. We need scarcely say, the money was never repaid, nor did the journey ever take place. In short, Cagliostro's ostentatious liberality and profusion, which on the continent introduced him to the first society, served only in England to draw around him a crowd of needy sharpers.

Disgusted with London, Cagliostro, after having been initiated into the mysteries of freemasonry, went to Strasburg, where, by his liberality to the poor, he soon acquired an immense popularity. Assuming a higher flight, he now announced himself to be the Great Koptha, or head of a mystical system of Egyptian masonry, which he had been taught by the grand master of the order—no less a personage than Alexander the Great, who was still living, in dignified seclusion, in the interior of the Great Pyramid! As Joe Smith is said to have founded Mormonism on an unpublished religious romance, so Cagliostro is supposed to have founded Egyptian masonry on a mystical manuscript, written by one George Copston, a crazy Englishman.

Humiliating, yet not without its lesson, is a record of the absurdities believed at the instigation of an ignorant imposter, less than a hundred years ago. In his system of mystification, Cagliostro assumed, through his asserted angelic ancestry, to possess a certain authority over the angels, and declared that his mission was to raise the faithful to spiritual perfection, by a physical and moral regeneration. The method of acquiring this new birth was altogether material in its nature, and curious on account of its absurdity. The faithful could obtain a life independent of the body by means of the *materia prima*, or red powder, one form of the Grand Elixir; but it required the Great Pentagon to restore them to the state of innocence enjoyed before the Fall of man. The Pentagon was to be constructed by erecting a three-story building, on a mountain named Sinai. On the second floor, termed Ararat, thirteen masters were to pass eighteen hours a day, for forty successive days, in prayer, contemplation and preparation of the virgin parchment, made from the skin of a new-born male Jewish infant. This being prepared, the thirteen masters were placed in communication with the seven first created angels, who, stamping their seals upon the parchment, complete the Great Pentagon. The happy thirteen were now masters of all wealth, power and wisdom; and each of them had the privilege, by mere adoption, of raising seven other disciples to his own happy state.

The physical new birth was more difficult to obtain, and the unpleasant process had to be repeated as often as every fifty years. The neophyte was to retire into the country, accompanied by a trusty friend, and there live in complete seclusion, paying strict attention to a certain prescribed regimen, for thirty days. On the seventeenth and thirty-second days, the patient was to be bled, and six drops of a white mixture administered, two drops of which were to be taken every subsequent day, till the object should be attained. On the thirty-first day, he was to be put to bed, and given the first grain of the *materia prima*, which would cause a swoon of three hours' duration, accompanied with strong convulsions. On the thirty-third day, the second grain was to be swallowed, upon which delirium would ensue, and the hair and teeth fall out. On the thirty-sixth day, the taking of the third grain would be followed by a deep sleep, and the hair and teeth would grow again. On the thirty-ninth day, the novice was to be put into a bath, ten drops of the balsam of the Great Koptha were to be given him, and on the fortieth morning he would rise in the prime of youthful vigour, in which state he would continue for fifty years. This treatment could be renewed every half-century, until the regenerated attained the age of 5,557 years, but no longer!

In the lodges of this system of Egyptian masonry, communications were established with angels and prophets. To effect this, a child was selected, and termed the dove. Cagliostro, laying his hand upon the dove, blessed and anointed it with the oil of wisdom. The dove was then taken into the tabernacle, and told to look steadfastly into a basin of water, where it would see an angel. The child would then address the angel, and receive correspondingly replies, which were carefully recorded. During his trial before the Inquisition of Rome, Cagliostro confessed all his impositions but this common juggling trick, audaciously insisting that it was a gift from God, althodgh he must have well known that a confession would have been less injurious to him than such a daring assertion.

If it were not a matter of history, the influence this artful rogue acquired over the minds of his followers would be utterly incredible. They worshipped him for hours, lying motionless at his feet, and believing themselves sanctified by touching the hem of his garment. They wore his portrait in rings and brooches, and set up his bust in their houses with the motto *Divo Cagliostro*—the divine Cagliostro. About this period, Lorenza began to form female lodges of the mystical Egyptian masonry. She was then in the prime of youthful beauty, but, by declaring that she was more than eighty years of age, and introducing everywhere, as her son, an accomplice, a captain in the Dutch service, who was not less than fifty, she obtained immense sums of money and jewels from credulous old ladies, who wished to have their youth and beauty restored. By not remaining long in one place, but constantly travelling about, with a princely retinue of six carriages, for the purpose of establishing new lodges, their deceptions were the less readily discovered and exposed. At length, the first Pentagon was erected at Basle, and about to be opened with imposing ceremonies, when Cagliostro was summoned to Paris by his intimate friend the Prince Cardinal Roban, to take a part in the well-known but mysterious affair of the diamond necklace, which implicated the name and fame of the unfortunate queen, Marie-Antoinette. On the discovery of this curious conspiracy, Cagliostro was sent to the Bastile, where he was confined for nine months, during which time the French parliament was deluged with petitions for his release, from men of the highest rank, who described him as a distinguished physician, prophet, and friend of the human race.

One of his replies, when examined by the attorney-general of France, with reference to the necklace affair, is truly characteristic Being asked by what right he assumed the name and title of Count Cagliostro, he replied:

"I have gone over all Europe by the name of Cagliostro; as to the title of count, from the education I have received, the attention paid to me by the Mufti Suleyman, the Cheriff of Mecca, the Grand Master Pinto, Pope Clement, and most of the sovereigns of Europe, you may judge whether that is not more a disguise to conceal what I really am than a title of honour."

When liberated from the Bastile, being ordered to leave Paris, he went to Passy, followed by thousands of his dupes. He was then ordered to leave France, and when he embarked at Boulogne, immense numbers kneeled to receive his parting benediction. Arriving a second time in London, he immediately began to found lodges; and being joined by Lord George Gordon, of No-popery notoriety, he soon acquired a multitude of followers. We meet with some curious notices of him in the newspapers of the period; yet in not one of them, and we have looked through several files, do we see him denounced as a charlatan. It was not so in France. M. Mourand, editor of a Parisian newspaper, was a bitter enemy of Cagliostro, and lost no opportunity of exposing his fraudulent pretensions. Like a juggler of our own day, Cagliostro pretended that he was proof against the effects of the most potent poisons. He further stated, that the use of powerful antidotes was so well known to the people of the East, that at Medina they fattened pigs with arsenic, for the purpose of destroying tigers. The pig, supplied with the antidote, was unaffected by the arsenic, though its flesh was so imbued with the poison, that when left in the woods, as a bait for a hungry tiger, the latter, of course, being unprovided with the antidote, died immediately after tasting the fatal food. Mourand having ridiculed this assertion, Cagliostro inserted a challenge in the *Public Advertiser*, in September, 1786. It was to the effect, that each of them should stake 5,000 guineas; that Mourand should breakfast with Cagliostro on a sucking-pig fattened with arsenic, and whichever should be alive the next day, would win the stakes. Mourand wisely declined this invitation; and the following epigram, among others on the same subject, was subsequently published in the *Advertiser*:

> If you expect me to breakfast, you're greatly mistaken;
> I'll not eat your pig, but I'll save my own bacon.

Cagliostro gave a somewhat similar challenge in Russia. It appears, when at St. Petersburg, he had spoken disparagingly of the professional knowledge of the czarina's physician. The physicinn, hearing of this, challenged Cagliostro to mortal combat; but the latter declined, saying that an appeal to arms would only decide their courage and skill in the use of weapons, which was beside the question. The question was skill in medicine; and Cagliostro proposed to decide it in the following manner: He would make a pill, which the physician would swallow, and the physician should make a pill, which he (Cagliostro) would swallow; and whichever of the two combatants should be alive an hour afterwards, was to be considered the victor. The Russian refused; but Cagliostro was immediately ordered to leave the territories of the czarina.

After remaining some time in England, Cagliostro again went to the continent, where he travelled about for a short period, till at last his evil destiny led him to Rome. There, being detected in founding lodges of Egyptian masonry, he was arrested, and committed to the dungeons of the Inquisition. After a long and very curious trial, which has been published, he was condemned to death, but the pope commuted his sentence to imprisonment for life in the fortress of St. Leo, where he died in 1795. Lorenza was also sentenced to imprisonment for life in a convent of penitents.

Cagliostro, though small in stature, was well made, and had a dark but handsome countenance. When speaking in public, his voice and manners were exactly those of a noisy and ostentatious quack. He harangued his disciples with a drawn sword in his right hand, and principally spoke an incomprehensible jargon. In private life, however, he was lively and agreeable; and his great knowledge of the world, and conversational powers, rendered him an agreeable companion. Some of his letters, written in Italian, to his wife, when he was a prisoner in the Bastile, are preserved in the British Museum. They relate principally to matters connected with his personal comforts, and are no great proof of his acquirements as a scholar.—*Chambers's Journal.*

NATHANIEL WARD.

From the forthcoming "Cyclopedia of American Literature," by the Messrs. Duychinck, from the press of Charles Scribner.

THE most quaint and far-fetched in vigorous expression, of the early political and religious tracts generated in New England, is that piece of pedantic growling at toleration, and pungent advice to British Royalty, inclosing a satire on the fashionable ladies of the day, the production of Nathaniel Ward, Pastor of the Church at Ipswich, which is entitled the *Simple Cobler of Agawam*. This was written in America in 1645, when the author was seventy-five. It has a home thrust or two at the affairs and manners of the colony, showing where it was written, but is mainly levelled at the condition of England. The style is for the most part very affected, "a Babylonish dialect"; full of the coinage of new words—

> Words so debas'd and hard, no stone
> Was hard enough to touch them on—

passing, however, into very direct nervous English in the appeal to the King then at war with his subjects.

Theodore de la Guard, the name assumed by the author, addresses his remarks "to his native country." Ward was born in England in 1570, at Haverhill, in Suffolk. His father Samuel, the "painful minister" of that place, had four sons in the Church, of whom, according to Dr. Fuller, in his "Worthies," people used to say that all of them put together would not make up his abilities. Fuller has also preserved his Latin Epitaph—

> Quo si quis scivit scitius,
> Aut si quis docuit doctius;
> At rarus vixit sanctius,
> Et nullus tonuit fortius:

and thus translated it:

> Grant some of knowledge greater store,
> More learned some in teaching;
> Yet few in life did lighten more,
> None thundered more in preaching.

In the library of the Massachusetts Historical Society there is an old London quarto of the seventeenth century, entitled "A Warning Piece to all Drunkards and Health Drinkers," which contains a "collection of some part of a sermon long since preached" by Mr. Samuel Ward, of Ipswich, entitled "A Woe to Drunkards." "He lived," continued the old writer, "in the days of famous King James, and was like righteous Lot, whose soul was vexed with the wicked conversation of the Sodomites. He published divers other good sermons. His text was in Proverbs xxiii., 29, 42: "To whom is woe? to whom is sorrow? to whom is strife? In the end it will bite like a serpent, and sting like a cockatrice." He begins thus:

"Seer, art thou also drunk or asleep? or hath a spirit of slumber put out thine eyes? Up to thy watch-tower, what descriest thou? Ah, Lord! what end or number is there of the vanities which mine eyes are weary of beholding? But what seest thou? I see men walking like the tops of trees shaken with the wind, like masts of ships reeling on the tempestuous seas: drunkenness, I mean, that hateful night bird; which was wont to wait for the twilight, to seek nooks and corners, to avoid the howling and wonderment of boys and girls; now as if it were some eaglet, to dare the sunlight, to fly abroad at high noon in every street, in open markets and fairs, without fear or shame. . . . Go to then now ye Drunkards, listen, not what I or any ordinary hedge-priest (as you style us), but that most wise and experienced royal preacher, hath to say unto you . . You promise yourself mirth, pleasure and jollity in your cups; but for one drop of your mad mirth, be sure of gallons and tons of woe, gall, wormwood, and bitterness, here and hereafter. Other sinners shall taste of the cup, but you shall drink off the dregs of God's wrath and displeasure. . . . You pretend you drink healths and for health; but to whom are all kinds of diseases, infirmities, deformities, pearled faces, palsies, dropsies, headaches, if not to drunkards."

His son, Nathaniel, was educated at Cambridge, was bred a lawyer, travelled on the Continent with some merchants in Prussia and Denmark, becoming acquainted with the learned theologue Paræus at Heidelberg, and influenced by his authority, devoted himself to divinity. Returning to England, he took orders and procured a parish in Hertfordshire. He had some connection with the Massachusetts Company in 1629, got into difficulty as a nonconformist in 1631, was silenced as a preacher and came to America in the summer of 1634, where he was set up as pastor of the church at Ipswich, formerly the Indian town of Agawam. He had John Norton, on his arrival from England the next year, as his associate. He soon after resigned this situation, and appears to have been clerical and political assistant in general to the country. His legal training enabled him to prepare a draft of laws, called for by the people of the province, which was more constitutional than the theocratical propositions of John Cotton. His suggestions were mostly included in the code entitled "Body of Liberties," of which he was the author. It was the first code of laws established in New England, being adopted in 1641. It is not to be confounded with the "Abstract of Laws" prepared by Cotton. Many of its provisions and omissions are sagacious, and its statutes are tersely worded. A manuscript copy of the "Liberties" was some time since discovered by Mr. Francis C. Gray, of Boston, who has published the work in the Massachusetts Historical Society Collections, accompanied by a judicious review of the early legislation. Ward's Code exhibits, he says, "throughout, the hand of the practical lawyer, familiar with the principles and securities of English liberty; and though it retains some strong traces of the times, is in the main far in advance of them, and in several respects in advance of the Common Law of England at this day." Ward returned to England, where, shortly after his arrival in 1647, he published "The Simple Cobler," which he had written in America. He obtained an English parish the next year, at Shenfield in Essex, where he died in 1653. Fuller celebrates his reputation for wit in England, as one who, following the council of the poet,

> *Ridentem, dicere verum,*
> *Quis vetat?*
> What doth forbid but one may smile,
> And also tell the truth the while?

hath, in a jesting way, in some of his books, delivered much smart truth of the present times. Cotton Mather, in the *Magnalia*, has written the life of his son who settled at Haverhill, on the Merrimack, and has given a few lines to the father's memory as "the author of many composures full of wit and sense; among which, that entitled 'The Simple Cobler' (which demonstrated him to be a suitable statesman) was most considered"; and in his "Remarkables" of his father, Increase Mather, he alludes to Ward's hundred witty speeches, with an anecdote of the inscription over his mantle-piece, the four words engraved, "Sobrie, Juste, Pie, Lute."

While looking over the notices of Ward which remain, and which are not so many as could be wished, it has been our good fortune to hold in our hands the copy of "The Simple Cobler" which belonged to Robert Southey, who, as is well known, was a diligent reader and warm appreciator of the American Colonial history and records. It is marked throughout with his peculiar pencillings on the margin, of the following among other fine passages: "The least truth of God's kingdom doth in its place uphold the whole kingdom of Truths; take away the least *vericulum* out of the world and it unworlds all potentially, and may unravel the whole texture actually, if it be not conserved by an arm of extraordinary power"—a sentence which has a very Coleridgean look. Again, an illustration worthy of Milton: "*Non senescit veritas.* No man ever saw a gray hair on the head or beard of any Truth, wrinkle or morphew on its face; the bed of Truth is green all the year long." This is very tersely expressed: "It is a most toilsome task to run the wild goose chase after a well breathed opinionist; they delight in vitilitigation; it is an itch, that loves a life to be scrubb'd; they desire not satisfaction, but satisdiction, whereof themselves must be judges." In these more earnest thoughts he raises beyond his word-catching; but one portion of his book is very amusing in this way—that directed against the fashionable ladies of the time. The Cobler professes to be a solitary widower of twelve years' standing, on the look-out for a mate, and thinking of going to England for the purpose—"But," says he, "when I consider how women have tripe-wifed themselves with their cladments, I have no heart to the voyage, lest their nauseous shapes, and the sea, should work too sorely upon my stomach. I speak sadly; methinks it should break the hearts of Englishmen to see so many goodly English women imprisoned in French cages, peering out of their hood-holes for some men of mercy to help them with a little wit, and nobody relieves them." He tells us there are "about five or six" specimens of the kind in the colony; "if I see any of them accidentally, I cannot cleanse my fancy of them for a month after." On this matter the Cobler thus defines his position: "It is known more than enough, that I am neither niggard nor cynic, to the due bravery of the true gentry; if any man mislikes a bully mong drosock more than I, let him take her for his labour; I honour the woman that can honour herself with her attire; a good text always deserves a fair margent; I am not much offended if I see a trim, far trimmer than she that wears it; in a word, whatever Christianity or civility will allow, I can afford with London measure; but when I hear a nugiperous gentledame inquire what dress the Queen is in this week; what the nudiustertian fashion of the court, I mean the very newest with egg to be in it in all haste, whatever it be; I look at her as the very gizzard of a trifle, the product of a quarter of a cypher, the epitome of nothing, fitter to be kickt, if she were of a kickable substance, than either honoured or humoured."

Like most of the Puritans, Ward was a bit of a poet, a cultivator of that crabbed muse who frowned so often on such votaries. But Ward was too sensitive a wit not to have suspicion of his own verses, and says modestly and truly enough of his attempts: "I can impute it to nothing, but to the flatuousness of our diet; they are but sudden raptures, soon up, soon down." Here are some lines for King Charles's consideration, which he appends to his book, and calls "driving in half a dozen plain honest country hobnails, such as the Martyrs were wont to wear."

> There, lives cannot be good,
> There, faith cannot be sure,
> Where truth cannot be quiet,
> Nor ordinances pure.
>
> No king can king it right,
> Nor rightly sway his rod,
> Who truely loves not Christ,
> And truly fears not God.
>
> He cannot rule a land,
> As lands should ruled been,
> That lets himself he rul'd
> By a ruling Roman Queen.
>
> No earthly man can be
> True subject to this state,
> Who makes the Pope his Christ,
> An heretique his mate.
>
> There peace will go to war,
> And silence make a noise:
> Where upper things will not
> With nether equipoise.
>
> The upper world shall rule
> While stars will run their race:
> The nether world obey,
> While people keep their place.

To which we may add his

PREFATORY LINES TO THE POEMS OF ANNE BRADSTREET.

> Mercury show'd Apollo, Bartas book,
> Minerva this, and wish'd him well to look,
> And tell uprightly, which did which excel:
> He view'd and view'd, and vow'd he could not tell.
> They bid him hemisphere his mouldy nose,
> With's crack'd leering glasses, for it would pose
> The best brains he had in's old pudding-pan,
> Sex weigh'd, which best, the woman or the man?
> He peer'd, and por'd, and glar'd, and said for wore,
> I'm even as wise now, as I was before.
> They both 'gan laugh, and said, it was no mar'l.
> The auth'ress was a right Du Bartas girl.
> Good sooth, quoth the old Don, tell me ye so,
> I muse whither at length these girls will go.
> It half revives my chill frost-bitten blood,
> To see a woman once do ought that's good;
> And chode by Chaucer's boots and Homer's furs,
> Let men look to't, lest women wear the spurs.

Ward was also the author of a humorous satirical address in 1648, to the London tradesmen turned preachers, entitled, "Mercurius Anti-mechanicus, or the Simple Cobler's Boy," in which he devotes twelve chapters of punning and exhortation to the Confectioner; the Smith; the Right and Left Shoemaker; the Needless Tailor from his working (im) posture; the Saddler; the Porter; the Labyrinthian Box-maker; the All-besmearing Soap-Boiler, or the sleepy Sopor; the Both-handed Glover; the White-handed Meal-man; the Chicken-man; and the Button-maker. He extracts from each the quaint analogies and provocations of his particular calling, running riot in a profusion of puns and moralities, engrafted by his strong vigorous sense on his devotional ardour, study of the times, and collegiate classicalities. The Cobler's Boy proves himself as efficient at patching and mending souls as his sire. His pulpit confectioner he warns against that "doctrine of indulgence," reminding him that "we must not speak things toothsome, but wholesome." "Colquintida," says he, "must usher in ambrosia. Children would never eat so much raw and forbidden fruit (to vermiculate their intrals) if they could but remember that ever since Adam's time *poma fuisse mala*. If sugar-plums lead the van, scouring pills will challenge the rear. Too much diet-bread will bring a man to a diet drink; mackroones will make room for (no good) luxury. Marmalade may marry my lady, me it shall not. March pane shall not be my arch-bane." He then utters a meditation "that spice when it is bruised and small (being beat and heat), it sends up a sweet savour into the nostrils of the smiter: so a gracious man, the more his God bruises and beats him with afflictions, the more small he is broken in himself, the more fragraut and ravishing odours he sends up to heaven. The more the Lord brayes, the more he prayes." He reminds the Smith not to have too many irons in the fire, and that it is easier to make his anvil groan than the hearts of his hearers. A seared conscience, he says, "is like the smith's dog, that hath been so addicted to sleep under the very anvil that no noise will convince him to an awakening." The Cobler's boy is of course at home with the shoemaker, whom he warns "not to go beyond his last by seeking to be one of the first." The tailor's disposition, he says, "must be not more cross than his legs or shears." From the porter pursuing his trudging vocation abroad he draws this quaint conclusion, "that he walks abroad all day, but the evening brings him home: many a prodigal roams abroad all the day of prosperity; but the night of adversity brings him home to God. Therefore I shut up with an admiring question thus: What a strange owl-eyed creature is man, who (for the most part) finds the way home best in the dark." The box-maker naturally recalls to so ingenious a witted person the pulpit: "but perhaps thou accountest a pulpit a box, and I'll tell thee a brief story to that effect. A little child being at a sermon and observing the minister very vehement in his words and bodily gesture, cried out, 'Mother, why don't the people let the man out of the box?' Then I entreat thee behave thyself well in preaching, lest men say truly this is Jack in a box!" His Chicken-man is to learn "that many men woodcock-like live by their long bills." So he puns on through over fifty pages of typographical eccentricities in small quarto. He was a contemporary of Dr. Thomas Fuller, the admirable wit and Church historian, who, we have seen, appreciated him, and has much in common with his genius, though the one was suffering with the ecclesiastical establishment, which the other was bent upon destroying.

EATING AND DRINKING.

TABLE TRAITS OF THE LAST CENTURY.

MANNERS and morals generally go hand in hand; but those of the ladies satirized by Young were not so bad as those of the French princesses of a few years before, when they and duchesses were so addicted to drinking that no one thought it a vice, since royalty and aristocracy practiced it. The Dauphine of Burgundy is indeed praised by her biographers as not drinking to any great excess during the last three years of her life. But this was exceptional. The Duchess of Bourbon and her daughters drank like dragoons; but the latter were unruly in their cups, whereas the old lady carried her liquor discreetly. Henrietta, Madame de Montespan, and the Princess di Monaco, were all addicted, more or less, to tippling. The Duchess de Bourbon and her Grace of Chartres added smoking to their other boon qualities; and the Dauphin once surprised them within pipes which had been *cullotes* for them by common soldiers of the Swiss Guard! In France, devotion even was a means towards drunkenness. Bungener tells us, in his *Trois Sermons sous Louis XV.*, that Monsieur Basquiat de la House owned a small estate in Gascony, which produced a wine which no one would buy. Being at Rome, as secretary of an embassy, he procured a body from the catacombs, which he christened by the name of a saint venerated in his part of the country. The people received it with great pomp. A *fête* was appointed by the Pope, a fair by the government, and the wine was sold by hogsheads! It was a wine as thin as the beverage which Mr. Chute lived on when he had the gout, at which time, says Walpole, "he keeps himself very low and lives upon very thin ink."

There was a good deal of latitude of observation and conversation at the dinner tables of the last century; and the letter-writer I have just cited affords us ample evidence of the fact. John Stanhope, of the admiralty, he informs us, "was sitting by an old Mr. Curzon, a nasty wretch and very covetous; his nose wanted blowing, and continued to want it; at last Mr. Stanbope, with the greatest good breeding, said, 'Indeed, sir, if you don't wipe your nose, you will lose that drop.'"

HOW THE ARISTOCRACY DINED.

I have noticed the love of good eating, and the coarseness connected with it. There was also a coarse economy attendant on it. The Duchess of Devonshire would call out to the Duke, when both were presiding at supper after one of their assemblies, "Good God, Duke! don't cut the ham; nobody will eat any"; and then she would relate the circumstances of her private *ménage* to her neighbour: "When there's only my lord and I, besides a pudding, we have always a rich dish of roast"—no very dainty fare for a ducal pair. Indeed, there was much want of daintiness, and of dignity, too, in many of those with whom both might have been looked for as a possession. Lord Coventry chased his lady round the dinner-table, and scrubbed the paint off her cheeks with a napkin. The Duke and Duchess of Hamilton were more contemptible in their pomposity than their Graces of Devonshire were in their plainness. At their own house they walked into dinner before their company, sat together at the upper end of their own table, ate together off one plate, and drank to nobody beneath the rank of earl. It was, indeed, a wonder that they could get any one of any rank to dine with them at all. But, in point of dinners, people are not "nice" even now. Dukes very recently dined with a railway potentate, in hopes of profiting by the condescension; and duchesses heard, without a smile, that potentate's lady superbly dismiss them with an "*au reservoir!*"—an expression, by the way, which is refined, when compared with that taught by our nobility, a hundred years ago, to the rich Bohemian Countess Chamfelt; namely, "D—n you!" and, "Kiss me!"—but it was apologetically said of her that she never used the former but upon the miscarriage of the latter. This was at a time when vast assemblies were followed by vast suppers, vast suppers by vast drinking, and when nymphs and swains reached home at dawn with wigs, like Rauger's in the comedy, vastly battered and not very fit to be seen.

NEW WINE IN OLD BOTTLES.

One of the most ingenious—perhaps we should say, one of the most scientific—tricks that we have heard of, in connection with wine-doctoring, proves that the modern chemical brewers of superior beverages, which seem what they are not, are vastly superior to the mere experimentalists of former days. In the royal cellars of Carlton House there was enshrined, if we may so speak, a small quantity of wine which, like the gems worn by the Irish lady, was both "rich and rare." It was only produced by George IV. when he had around him his most select and wittiest friends. The precious deposit gradually diminished; year by year, as in the case of the famous shagreen skin of the French novelist Balzac, it grew less, until, at last, a couple of dozen bottles only were left, gleaming at the bottom of their bins like gems in a mine, and full of liquid promise to those who needed the especial comfort which it was their duty to impart. These, however, were left so long unasked for that the gentlemen of the King's suite who had the control of the grape department deemed them forgotten, and, at their own mirthful table, drank them all but two, with infinite delight to themselves and to the better health of their master. They soon found, however, that there was "garlic in the flowers," as the Turkish proverb has it; and their embarrassment was not small when the King, giving his orders for a choice dinner on a certain night, intimated his desire that a supply of his favourite wine should grace the board. In courts, "to hear is to obey"; and the officials who had drunk the wine at once resorted to an eminent firm, well-skilled to give advice in such delicate wine cases. The physician asked but for a single bottle, and to be told the exact hour at which the favourite draght would be asked for. This was complied with, and in due time a proper amount of the counterfeit wine was forwarded to Carlton House, and there broached and drunk with such encomiums that the officers who were in the secret had some difficulty in maintaining an official gravity of countenance. The brewer of the new wine was certainly a first-rate artist; and if he ever achieved knighthood and a coat-of-arms, I would give him a "Bruin" for his crest, and "The drink! the drink! dear Hamlet!" for his device. This anecdote, I may further notice, has often been told; and nearly as often been discredited; but I am assured by an officer of the household, who speaks "*avec connaissance de-fait*," that it is substantially true.

THE ORIGIN OF DRINKING PHRASES.

Nearly all our old-fashioned drinking phrases are but corruptions of foreign terms. A "carouse," for instance, is derived from "*gar aus*," "altogether empty," sufficiently indicative of what a reveller was to do with his full glass. There is one—a rather vulgar term—of the origin of which, however, I have never heard any account. But I think I may have discovered it in a little German poem, by Pfarrius, called *Der Trunk aus dem Stiefel*, and which, thus roughly done into English, may serve to show

THE ORIGIN OF "BOOSEY."

> In the Rheingraf's hall were of knights a score,
> And they drained their goblets o'er and o'er,
> And the torches they flung a lurid glow
> On the knights who where drinking there below.
>
> "Ho, ho!" said the Rheingraf, "Sir knights, I find,
> Our courier has left a boot behind:
> He who can empty it off at a breath—
> The Hufflesheim village is his till death."
>
> Then laughing, he filled the boot to the rim,
> Till the bright red wine flowed over the brim;
> And said, as he marked their sparkling eyes—
> "Good luck to you, knights—you know the prize!"
>
> Then Johann von Sponheim sat silent by,
> But pushed his neighbour to rise and try;
> And Meinhart, his neighbour, could nothing do
> But scowl at the boot, and sit silent too.
>
> Old Florsheim, he nervously stroked his beard;
> And Kunz von Stromberg spoke never a word;
> And even the giant chaplain stared
> At the monster boot, as though he were scared.
>
> Then Boos von Waldeck did loudly call—
> "Here, hand me that thimble!" and "Health to all!"
> And then, in one breath, to the very last drain,
> He drank, and fell back on his seat again.
>
> And said, "O, Sir Rheingraf, it were my mind,
> Had the fellow his other boot left behind,
> To empty that, too, at a breath; and take
> For my prize Norheim village, near the lake."
>
> Then loud laughed they all at Waldeck's good jest—
> Of all landless tipplers, till then, the best;
> But the Rheingraf, he kept his knightly word—
> And Boos of the Boot was Hufflesheim's lord!"

THE DIET OF SAINTS.

St. Wilfrid, who taught half-starved South Saxons to catch the fish that swarm at their feet, and thereby live, seems to me to have performed a far more meritorious work than if he had passed his life in gnawing leeks or masticating pills. Our native saint, a good man at table, was often better employed than St. Theresa, who is so eulogized because when serving at table, or carrying the dinner from the kitchen, "she was often seen suddenly absorbed in God, with the utensils or instruments of her business in her hands." The hungry and expectant monks might have quoted against the rapt maid the assertion of the royal sage, that there is a time to eat, as well as to fast and pray. But St. Theresa, with all her good qualities, was as obstinate as the Polish saint Hedwiga, who not only abstained from meat till abstinence had nearly proved suicidal, but who refused to save her life by eating any, until the Pope's legate had issued a very peremptory precept to that effect. St. Peter, of Alcantara, lost all taste by his nearly total-abstinence principle, and when some one gave him warm water with vinegar in it, he thought it was his usual dinner of bean broth! That actively good saint, Charles Borromeo, was only wisely moderate. "His austerities were discreet," is the phrase of one of his biographers; and his abstemiousness made his health rather than marred it. This was so well known that they who dicted themselves in order to recover or preserve health were said to have adopted the remedy of Doctor Borromeo. St. Francis Xavier had something of the discretion of Charles Borromeo—and of the modesty, too; for he dressed his own dinners, even when he was apostolic legate; and that St. Clement, of Alexandria, belonged to the same class of sagely temperate men, is proved by his maintaining that a little wine taken at evening, after the labours of the day, was good for the body and cheering for the spirits. So the sainted Archbishop of York had no repugnance to a slice of roast goose, for, as he truly remarked, so good a thing was not designed especially for sinners. And this recalls to my mind a comment, similar in spirit, made by St. Thomas à Becket. A monk once saw him eating a wing of a pheasant with much relish, and the pharisaical fellow thereon affected to be scandalized, saying that he thought Thomas was more of a mortified man. "Thou art but a ninny," said the Archbishop; "knowest thou not that a man may be a glutton upon horse-beans; while another may enjoy with refinement even the wing of a pheasant, and have nature's aid to digest what Heaven's bounty gave?"

A STRANGE DINER.

Among eccentric gastronomists, I do not recollect one more remarkable than Mrs. Jeffreys, the sister of Wilkes. At Bath she slept throughout the year beneath an open window, and the snow sometimes lent her bed an additional counterpane. She never allowed a fire to be kindled in this room, the chief adornment of which was a dozen clocks, no two of which struck the hour at the same moment. She breakfasted frugally enough on chocolate and dry toast, but proceeded daily in a sedan chair, with a bottle of Madeira at her side, to a boarding-house to dine. She invariably sat between two gentlemen, "men having more sinew in mind and body than women," and with these she shared her "London Particular." Warner, in his "Literary Recollections," says that some mighty joint, that was especially well covered with fat, was always prepared for her. She was served with slices of this fat, which she swallowed alternately with pieces of chalk, procured for her especial enjoyment. Neutralizing the *subacid* of the fat with the alkaline principle of the chalk, she "amalgamated, diluted and assimilated the delicious compound with half-a-dozen glasses of her delicious wine." The diet agreed well with the old lady, and she maintained that such a test authorised use.

ROYAL TASTES.

Heliogabalus and George I. had this in common, that they both liked fish a trifle stale. Thus, it is known that George never cared for oysters till their shells began spontaneously to gape; and the Oriental master of the Roman empire, who made a barber praefect of the provisions, would never eat sea-fish except at a great distance from the sea, when they acquired the taint he loved. His delight then was to distribute vast quantities of the rarest sorts, brought at an immense expense, to the peasants of the inland country.—*Doran's Table Traits.*

Gleanings from Foreign Publications.

Mr. Macaulay, the historian, intends retiring from the representation of Edinburgh at the next dissolution.

——The Nile being very low, next year's crops are expected to be short.

——The author of the "Mysteries of Paris" has prepared another work of fiction for the columns of the *Siecle*.

——The anticipated new serial from the pen of Mr. Charles Dickens is announced to appear on the 20th of next month, under the title of "Little Dorritt."

——The *Times* estimates that not less than 100,000 human beings have been slain, struck down by disease, or wounded in the attack or defence of Sebastopol.

——The Emperor of the French promises that a part of the cannon taken at Sebastopol shall be employed in casting the colossal statue of the Virgin to be erected on the Corneille Rock,